12-1944

Bishops to Africa at Department of Agriculture

afro American 12-9-44
Baltimore, Md

Three bishops en route to their episcopal districts in West Africa conferred with Assistant Secretary of Agriculture Charles F. Brannan, November 27, on the agricultural assistance which the Department of Agriculture may make available to the Liberian people. Already the department has loaned Charles E. Trout, an agricultural expert, to the Liberian Government. Pictured, left to right, are Mrs. Edgar B. Watson and Bishop Watson of the AMEZ Church, Mr. Brannan, Bishop Willis J. King of the Methodist Church and Bishop J. H. Clayborn of the AME Church. The bishops expect to leave for Liberia by clipper within the next few weeks. All will have their headquarters in Monrovia.

Vermont Church Adopts 77 Harlem Youngsters For Two-Week Vacation

Defender—Chicago, Ill.
7-29-44

By RAMONA LOWE
(Defender New York Bureau)

NEW YORK.—Because a Vermont Congregationalist minister thought he ought to do more than just talk about the aspirations of the Negro people, 77 youngsters from Harlem's crowded streets have gotten an opportunity to spend a two weeks' vacation in the green hills of Vermont.

The children ranging in years from 9 to 12 are members of Abyssinia Baptist Church's Church School or Community House. They were invited to be the guests of the parishioners of Scottish-born Rev. A. Ritchie Low who had been a visitor to Abyssinia's pulpit. "Good will has got to be more than just talk. It must be aggressive," Rev. Low said.

As a result he spoke to his membership of white farmers scattered through 25 towns in Northern Vermont. They agreed to act as hosts to the children and gave them a rousing reception at the station platform when they arrived in Johnson Wednesday. The mayor made an address of welcome after a formal greeting by Rev. Low. The two adults who had accompanied the children, Mrs. Anne Newsome and Mrs. Laura Thomas, extended their thanks on behalf of the children and Abyssinia and Harlem. Then the youngsters were assigned to their quarters.

7-29-44

Warm Welcome

The hospitable Vermonters had prepared for 100 and they were disappointed that only 77 arrived, so instead of one family getting two children, one was put in each home. One woman, delighted with the little girl assigned to her, picked up the child and kissed her.

Overheard on the station platform was, "Did you hear what Jimmy and his wife got? A darling little boy and girl and are they cute!" Most of the conversation was confined to exclamations of delight about the children.

The people had apparently put in their order for a boy or a girl or both and they were as excited as the parents of new born babies. One was ready to adopt her charge right off.

Two other ministers were present and they pointed places of interest out to the children. The white children following the lead of the adults shared their bicycles and toys and within a few hours it looked as if they and the Harlem youngsters had been life-long friends.

7-29-44

Plan Big Picnic

Although the children will be integrated into the lives of the families with which they are lodged for the two weeks group activities have been planned. A large picnic involving the visitors and the young people of the area will be held and a children's group will be organized.

The children will also go to Sunday School and church together. The adult counselors who are stationed 40 miles apart will make the rounds each day to see if each child is all right.

The long trip to Vermont was made in a special train and the conductor declared he had never seen such well-behaved children. They sang and ate and had their hair combed under the direction of the Junior Counselors, five or six 13-year-olders. They were accompanied by a Life photographer and reporter who were kept busy taking pictures all the way.

One youngster was so excited at the sight of a cow spotted out of the train window that he could hardly stay in his seat. When he arrived one of the adult counselors found he had been assigned to a village dwelling. She promptly switched him to a farm where he could get his fill of cows.

7-29-44

Carefully Picked

The children who are enjoying the vacation were carefully selected and complete records made out for each one which they carried in a manila folder. Dr. Binga Dismond, head of the medical board of Abyssinia's Community House secured seven other Negro doctors to examine the children who were to go free of charge.

The Junior Counselors were trained for the work they would have to do in the five-week period of the Vacation Church School. They took the younger ones to the doctors for their physical examination. They tagged each child and kept track of the lot of them.

They also made little gifts to take to their hosts. On his own initiative one youngster collected songs sung in the Church School that he thought they might use. Another took the Negro National Anthem.

A little girl wrote a skit around the theme of the Vacation School: "O Come Let Us Worship" that she felt they might perform for their hosts to let them see the sort of thing the Harlem children do. Another took a history of Abyssinia Baptist church, the largest protestant congregation in the world.

The membership of Abyssinia paid transportation costs which amounted to more than $700 for the children. They also purchased clothing for many. Some mothers shared the clothing of their children with others who hadn't sufficient. But the Vermont community has assumed all the costs for the two weeks' stay.

Church Council Names Dr. Mays Vice President

Journal & Guide—Norfolk
12-9-44

PITTSBURGH, Pa. — Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, Ga., has been named vice president of the Federal Council of Churches of Christ in America, marking the first

12-9-44

DR. BENJAMIN E. MAYS

time since the council's founding in 1912 that a Negro has been elevated to such high office. The selection was made at the biennial session of the council here at William Penn Hotel last week.

1944

Amid Trinity Cathedral lights, vested choir, and robed church dignitaries from the denominations which constitute the council, Dr. Mays took office along with the new president, Bishop G. Bromley Oxman of the Methodist Church.

12-9-44

National Negro church bodies, members of the council, are African Methodist Episcopal Zion, and National Baptist Convention, Inc. Negro churchmen also were included among representatives of the mixed denominations, Methodist and the Presbyterian Church USA.

Similarly significant in the Council's work for better race relations were the panel discussions conducted in one of the ses-

sions in which prominent white in labor unions, efforts to im- were reported on in these dis- National Board YWCA, report- and Negro churchmen brought prove housing and recreational cussions by such prominent ing for the Toledo Council of sketches from their various facilities, and the rapidly spread- church people of both races as communities on the work of ing movement in both southern Churches; Mrs. Josephine H. churches through interracial and northern church councils for Negroes as quist, Chicago; Dr. E. A. E. Palm- clinics, enlistment crusades for full participation of Negroes as James W. Eichelberger, AME ligious education, Washington interracial brotherhood, and the members of the council, Dr. Mays Kyles, associate secretary of re- Philadelphia Federation (D. C.) Church Federation; Miss training of church leaders for Communities such as Chicago, took office along with the new ligious education, Washington Church Federation; Miss race relations work; the partici- Philadelphia, Indianapolis, To- president, Bishop G. Bromley Oxman of the Methodist Church. Elizabeth Chamberlin, To- pation of interracial committees ledo, Washington, D. C., Seattle, From the West Coast area Mrs. Edgar B. Watson, vice president North Carolina Council of Churches. Mrs. Elizabeth Chamberlin, Toledo, formerly president of the Miss Apel included reference to Seattle and Washington State Council of Churches; the Rev. Stanley Gertrude Apel, general secretary of the Portland, Ore., Council of Churches; and Dr. James W. Eichelberger, AME Church, Chicago; Dr. E. A. E. Palmquist, Philadelphia Federation of Churches; the Rev. Stanley Gertrude Apel, general secretary of the Portland, Ore., Council of Churches; and Dr. James W. Eichelberger, AME Church, Chicago; Dr. E. A. E. Palmquist, Philadelphia Federation (D. C.) Church Federation; Miss

the influx of Mexicans and Negroes into the Japanese-evacuated sections, and the problems which the churches are tackling including integration of these minorities into the churches rather than segregated congregations. 12-9-44

Reporting on Philadelphia, Dr. Palmquist stated that the church leaders there played a "behind-the-scenes" part before the traction strike last August, and during it were a large factor in preventing outbreaks of violence among both races; and they also supported the authorities in insisting on the right of the Negroes to the traction jobs.

A policy of the Washington Church Federation, asserted Mrs. Kyles, has been adopted that race, class and other distinctions should not be a basis of admission to the work of the churches there.

The panel wound up with summary by Dr. George E. Haynes executive secretary of the council's department of race relations who commented that these "bird's-eye views from all sections of the country show that the churches are slowly but surely organizing and directing the forces of love, goodwill, and justice to remove and prevent the discriminations, injustices, and oppression which came from the organized forces of hate, greed and prejudice. Organized religious forces can overcome those organized for evil and violence." 12-9-44

BISHOP WALLS LEADS SERVICE

Included in the sessions was a service of commemoration of deceased members and officers of the Federal Council. Led by Bishop W. J. Walls of the AME Zion Church this worship service included his original Meditation which in tribute to the deceased "sainted great who left for us a new day" challenged the churches to speak for "equality before God those principles our comrades lived for and still participate with us in upholding and implementing for America and the world of which this Council is the monument to them and the fathers who projected it." 12-9-44

Other Negro churchmen in attendance included: from the National Baptist Convention USA, Inc.; Dr. W. H. Jernagin Washington; the Rev. T. S. Harten, Brooklyn; Dr. J. L. Horace Chicago; the Rev. I. A. Thomas Evanston, the Rev. C. T. Murray Washington. From the Methodist Church: the Rev. M. Lafayette Harris, Little Rock; Robert E. Hunt, Columbus, Miss.; Lee W. Lynn, Gadsden, Ala. From the African Methodist Episcopal Church: Mrs. Sadie T. Alexander, Philadelphia; the Rev. Joseph Gomez, Cleveland; Bishops J. A. Gregg, Reverdy C. Ransom Frank M. Reid, David H. Sims Rev. A. Wayman Ward, Chicago President Charles H. Wesley Wilberforce University; Dr. D Ormonde Walker, Cleveland Presbyterian Church in the USA; the Rev. Jesse R. Barber Lincoln University, Pa.; Protestant Episcopal Church: the Rev George M. Plaskett of New Jersey. African Methodist Episcopal Zion Church: Mrs. J. H Kyles, Washington, D. C.; Bishop C. C. Alleyne.

Radio Sermon Creates Uproar

Afro-American
Balt., Md.

Roanoke Pastor Boldly Hits Jim Crow

HE PREFERS JAIL

12-23-44

Can't Be Compelled to Separate Races

ROANOKE, Va.—"I refuse to segregate any person in my church and I will gladly go to jail for breaking the separation law."

This bold statement and others equally strong, made in a recent radio address by the Rev. Lanneau L. White, 34-year-old pastor of venerable St. Paul Methodist Church here, have created a mild furor in this old Dominion city.

Speaking on "A Change of Status" over Station WBBJ's "Back Home Devotional Hour," the Rev. Mr. White said:

"The colored man loves America, but he hates and despises the laws which give him an inferior status as a citizen. The law of segregation as practically applied is a perpetual insult to colored Americans and an abomination to the Lord.

"It is pernicious, cruel, outmoded, inhuman and sinful in its conception and practice."

Colored Americans, the Rev. Mr. White continued, resent with all their soul the white man's persistence in calling colored women by their first names. He called attention to the fact that the white press will often put on the front page "an incident in which some colored person has made a fool of himself and will absolutely ignore some commendable things that everyone ought to know about. 12-23-44

Chides White Parents

"Oh, I wish white parents could listen in," he said, "to the conversation of colored parents and their children. These are some of the questions our children ask.

"Why must we pay the same streetcar fare and sit in the back seats?

"Why can't we sit at the counter in the five-and-ten-cent store and eat a hot dog when we have paid the same price as the white boy who is there?

"Why must we pay the same train fare and be forced to sit in the dirtiest and most crowded car on the train?

"Why are there no colored persons in the city government?

"Why no colored policemen? Why no colored firemen?

The Rev. L. L. WHITE

If You Could Only Hear?

"If you could only hear, you would appreciate the job we have of trying to help these youngsters to grow up without a sense of inferiority and bitterness."

Those few colored persons who compromise with segregation laws when it isn't necessary and for their own selfish ends do not represent the attitude of the race on this matter, the minister continued.

Referring to some colored ministers who have programs in their churches and advertise, saying special section reserved for white friends," the Rev. Mr. White had nothing but scorn.

"Will Gladly Go to Jail"

"Everyone has a warm welcome in the church of which I am pastor," he pointed out, "but I refuse to segregate any person in the church of Jesus Christ. This is the one law I will break today if necessary and will gladly go to jail for breaking it.

"Some things I must accept, and do accept, and will accept until God working with His children has made a change. But this I will not accept. I don't have to go to a white church and I also don't have to practice segregation in my own.

"All of this is evidence that the colored American is a stranger in his home, but until the stranger has become a fellow citizen, the fight for world brotherhood has not begun."

Howard University Grad

The Rev. Mr. White, a 1936 graduate of the Howard University School of Religion, is entering the fifth year of his pastorate here. He has had charges in Maryland and has been a member of the faculty of the Morgan College summer institute. He married the former Miss Bernice Caldwell of Washington and they have two children.

Two weeks after the broadcast, the station manager asked him to "go a little easy on controversial subjects" as a matter of protection for the station. Two other ministers, the Rev. A. L. James, Baptist, and the Rev. William J. Simmons, Presbyterian, have also appeared on the program.

Asserts Church Should Attack Social Evils

Atlanta Daily World
Howard Prexy
Atlanta, Ga.

Raps Dealing So Much In Past

11-24-44

WASHINGTON, D. C.—(SNS)—Dr. Mordecai W. Johnson, President of Howard University, addressing the Twenty-eighth Convocation of the University's School of Religion last Wednesday evening, declared that the Christian church should cease stressing what God has done in the past and place its emphasis on what ought to be done now in the light of God's demands.

President Johnson, affirmed his conviction that churches, as coworkers with God, should employ scientific methods to attack the social evils of our day such as bad housing, unemployment, delinquency, and crime. He spoke with special reference to the effects of these evils upon Negroes as disadvantaged members of American society. 11-24-44

FEATURE OF MEETING

Dr. Johnson's speech was a feature of a three day conference, which was attended by representatives of various denominations from twelve states and the District of Columbia. The attendance was the largest in recent years.

The general theme of the Convocation was "The Church and Social Disorganization." Addresses by notable speakers, both nationally and locally, related to such particular aspects of the topic as unemployment, disease, mental illness, war, family disorganization, poor housing, crime and juvenile delinquency. An attempt was made to show how the church, especially the Negro church, might serve as a constructive community agency in combatting these social ills.

OTHERS HEARD

Included among the Convocation speakers were Julius A. Thomas, Director of Industrial Relations of the National Urban League, Dr. Seward Hiltner, Executive Secretary of the Commission on Religion and Health of the Federal Council of Churches, Dr. Liston Pope, Associate Professor of Christian Ethics in Yale University, Dr. E. Franklin Frazier, Professor of Sociology at Howard University, Herman A. Washington, housing economist of the National Housing Agency, the Rev. Daniel G. Hill, minister of the Shorter Community AME Church of Denver, Colorado, L. B. Nichols, Assistant Director of the FIB, and Miss Virginia Clary, director of Social Work of the Juvenile Court of the District of Columbia.

White Churchmen Asked to Drop Bar

Afro American
Baltimore, Md.

NEW YORK—An "open door" Church for all people, regardless of race or color, was called for this week in a statement addressed to the white churchmen of the nation by 106 colored church leaders. 12-16-44

The statement, prepared for the Commission on the Church and Minorities Peoples of the Federal Council of Churches, says that the basic issue is whether a church which denies fellowship or membership because of color or race can be considered Christian.

Declaring themselves against not separate churches but racially segregated ones, the churchmen in support of the principle of racial equality emphasized pronouncements of the Scriptures, scientific findings and expressed democratic ideals.

Procrastination Fought

Maintaining that the time is always ripe to correct a wrong, they urge all chunrchmen to work now to prevent a recurrence of the racial conflicts which followed World War I and to fight for full equailty of all opportunities.

Proposals for attaining such equality are suggested in the statement which was prepared by a committee headed by Dr. Benjamin E. Mays, vice-president of the council.

Others assisting were Dr. Channing H. Tobias, senior YMCA secretary; Dr. Charles H. Wesley, president of Wilberforce University; and Miss Olivia P. Stokes, associate director of the Baptist Educational Center of New York.

Signers of the statement include: Dr. M. S. Davage, Methodist Board of Education, Nashville; the Rev. James W. Eichelberger, secretary, AMEZ Board of Christian Education, Chicago; AME Bishop A. Clayton Powell, pastor, Abyssinian Baptist Church, New York; Bishop J. A. Gregg, Kansas City, Kans.; AMEZ Bishop P. W. Wallace, Jernagin, Fraternal Council of Churches, Washington; Mrs. Josephine H. WKyles, Federation of Churches, Washington; the Rev. William L. Imes, president, Knoxville, Tenn.; Dr. W. H. Dr. Gordon B. Hancock, professor of sociology, Virginia Union University, Richmond;

12-16-44

12-1944

WHAT'S THE MEANING AND WHO WAS ST. PETER CLAVER?

12-30-44

Numerous Negro Catholics and Non-Catholics attend St. Peter Claver Catholic Church, and can ask any one hundred of them what the meaning of and who was St. Peter Claver. In fact we have asked over onehundred persons whom attend St. Peter Claver Catholic Church, We was St. Peter Claver? They did not know. Some were so startled atbeing asked the question, until they could not say anything for a few seconds. Well according to the information we were able to obtain, St. Peter Claver, arrived in this country more than three centuries ago, and devoted his every talent and all his energy to the spiritual and temporal welfare of the Negro slaves. He did all in his power to lessen the hardships and misery of the Negro slaves, unfortunate state. St. Peter Claver's tireless work, bore great fruit. He instructed and baptized more than 300,000 souls. With countless souls still involved in the confusion of religious error, let each end every Negro Catholic strive, like St. Peter Claver, to bring another soul to Christ's true church—The Catholic Church.

The Call Missouri

Georgia Baptists Prefer 'Middle Ground'

Kansas City, Mo. 12-1-44

ATLANTA.—(ANP)—The "middle ground" in racial relations was cited as the "safe road for all" by the Georgia Baptist convention, white, meeting here last week. The report was submitted by the social service commission of the body and was adopted unanimously.

Dodging such momentous questions as the right of Negro citizens to vote in primary elections and equal economic opportunity, the Baptists brushed off the whole perplexing issue by stating, "In the field of race relations the middle ground is the safe road for all. While our men and women of all races fight and die, it behooves us of all colors to be humble, penitent, self-forgetful and patient."

The commission submitting the report was headed by the Rev. Searcy S. Garrison, pastor of the Bull St. Baptist church, Savannah.

Chicago Defender (Ill.)
12-2-44 12

African Bishop Consecrated By Anglican Church

By George Padmore)
(Defender London Correspondent.)

London.(censored) In recognition of his great service in spreading the Kingdom of God among his countrymen, a fullblooded African, the venarable Samuel Charles Phillips archdeacon of Lagos, the capital city of consecrated a bishop of the Anglican commuion, known in America as Episcopalianism. While Archdeacon Phillips is not the first African priest to be made a bishop, he is the first to be consecrated on African soil. The ceremony was performed by the Right Rev. Dr. John Russell Darbyshire, archbishop of Cape Town, assisted by nine bishops of other African dioceses, at Christ Church Cathedral, Lagos.

12-2-44 (12)

Church Council Fights Jim Crow Peacetime Draft

Chicago, Ill.

WASHINGTON, D. C.--The Fraternal Council of Negro Churches in America, representing eleven federated denominations and 6,000,000 members, this week urged Congress to postpone action on peacetime conscription because of the present jim-crow pattern of the armed forces.

Pointing out that although a great number of Negro servicemen have distinguished themselves in all theaters of war, irritating prejudice and injustice continue to subject them to jim-crow treatment, the council stated that the racial situation in the U. S. forces is so disgraceful that it has become the major concern of the United Negro church.

Dr. W. H. Jernigan, director of the council, in a statement from the Washington headquarters said:

"Not only has this policy aided in transferring a pattern of racial jim-crow from the deep south throughout our national life but also overseas. This practice of racial separation has done more to help the Nazis make indelible their pattern of master-racism than has Hitler himself.

"The continuous spread of his dangerous philosophy is making hypocrites of many of our army officials and embarrassing our Commander-in Chief outside of continental United States. Postwar Conscription based on the same untenable premise of jim-crowism as that of the present army can do nothing but ferment world disaster

Chicago Defender---12-23-44

Oxley Warns Of Church Jim Crow

Memphis World Tenn.

11-17-44

WASHINGTON, D. C.—(NNPA)—That the church is doing nothing how to "instill a sense of personal and community responsibility in the congregations" was told to clerical members of the Newark Clinic on Racial and Religious Relations, sponsored by the Essex County of Churches and the Federal Council of Churches and social agencies, by Lawrence A. Oxley, senior technical representative of the War Manpower Commission last week.

"The church is losing its greatest opportunity" to lead in the fight against inequality and tolerance," he said.

"You speak here smugly and complacently as if this area itself were Utopia. You think that because Negroes from the Negro YMCA compete with white teams in games that all is well.

"But I know, after six months of experience here as a War Manpower Commission member," he stated, "the difficult time we've had to make Americans in this community accept the skills of the black people."

Oxley declared that at the height of the manpower shortage it took him six months to place 600 skilled Negro women workers in a plant in the Newark area producing was material.

"The day after a lynching," he said, "the best people gather round in the town and say it will never happen again. Don't you think it wiser to make sure that it will never happen—at all?"

Oxley told the meeting that Negroes in war plants have no seniority and that they would be fired in the first industrial cutbacks. He emphasized that skilled Negroes would be returning from fighting in the Pacific and in Europe to "communities where it has been impossible for a Negro, skilled or no, to get anything but a menial job."

Raleigh's Only Woman Pastor, A Radio Speaker

Journal & Guide-Norfolk, Va.

12-9-44

RALEIGH, N. C.—Mrs. Mable B. Gary, ordained elder, is the only woman pastor in the City of Raleigh. She is serving her 22nd year in the ministry. Prior to her coming to the city she was in the East Tennessee and Virginia Conference.

MRS. GARY

Rev. Mrs. Gary received her scholastic training at Morristown College, Morristown, Tenn., and Fayetteville State Teachers College, Fayetteville, N. C.

When she became pastor of the Grace Temple Methodist Church in the city, the membership was twelve and at present she has 208; there were seven Sunday school scholars and now there are 196, the Sunday school consists of 8 departments and 12 active organiaztions in the church.

Elder Gary has been broadcasting programs over station WRAL every Sunday for almost a year. Through the broadcasts she is able to reach thousands and thousands of people. Mr. Hooper of New York City, who checks up on the listening audience of the broadcasting station, reports that she has 36.2% of the listening audience at that hour.

12-9-44

Miss Sandra Gary, sister of Rev. Mrs. Gary, has charge of the music. She and three of her sisers form a quartet and render music for her services.

Dixie Baptists Dodge Real Issue Of 'Race Problem'

N.Y. Amsterdam News N.Y.

ATLANTA, (ANP)—The "middle ground" in racial relations was cited as the "safe road for all" by the Georgia Baptist convention, white, meeting here last week. The report was submitted by the social service commission of the body and was adopted unanimously.

12-2-44

Dodging such momentous questions as the right of Negro citizens to vote in primary elections and equal economic opportunity, the Baptists brushed off the whole perplexing issue by stating, "In the field of race relations the middle ground is the safe road for all. While our men and women of all races fight and die, it behooves us of all colors to be humble, penitent, self-forgetful and patient.

The commission submitting the report was headed by the Rev. Searcy S. Garrison, pastor of the Bull Street Baptist Church, Savannah.

Warns Church Of Laxity In War On Race Inequality

Defender-Chicago, Ill.

11-14-44

NEWARK. — "The church is losing its greatest opportunity to lead the fight against inequality and intolerance," clerical members of Newark's race clinic were warned last week.

Lawrence A. Oxley, senior technical representative of the War Manpower Commission in Washington, spoke at the first meeting of the two-day clinic on Racial and Religious Relations sponsored by the Essex County Council of Churches and the Federal Council of Churches and social agencies at the YWCA, 53 Washington street, Newark.

11-19-44

Hitting at the laxity of the church in the fight against race prejudice, Oxley said, "You sit here smugly and complacently as if this area itself were Utopia. You think that because Negroes from the Negro YMCA compete with white teams in games that all is well."

Reject Skilled Negroes

"But I know, after six months of experience here as a War Manpower Commission member, the difficult time we've had to make Americans in this community accept the skills of the black people."

As an illustration, Oxley stated that at the height of the manpower shortage it took him six months to place 600 skilled Negro women workers in a Newark plant producing vital war material.

The church is doing nothing now to "instill a sense of personal and community responsibility in the congregations," he said. "The day after a lynching the best people gather round in the town and say it will never happen again. Don't you think it's wiser to make sure that it will never happen — at all?"

Real Integration Needed

Oxley predicted that industrial cutbacks would hit Negro workers the hardest. He emphasized that skilled Negroes would be returning from fighting in the Pacific and in Europe to "communities where it has been impossible for a Negro, skilled or no, to get anything but a menial job."

Speaking earlier, Charles M. Campbell, activity secretary of the Negro YMCA, said that until there was "real integration in the community" there could be no understanding among the different racial and religious groups in America.

Bishop King Quits Church Council

Afro American Baltimore, Md.

WILBERFORCE, Ohio (ANP) — Resignation of Bishop L. H. ing of the Methodist Church as president of the Fraternal Council of Churches of America is final, Bishop R. R. Wright, executive secretary, disclosed last week.

12-16-44

"Bishop King sent me his resignation in October," said Bishop Wright, "I have tried to get him to reconsider it, but he states that his physician has advised him to give up every activity he can."

He will be succeeded by the Rev. E. W. Perry, president of the Baptist State Convention of Oklahoma, elected last June in St. Louis as vice-president-at-large of the council.

Colored Members Weep Over Aimee Semple McPherson

Call — Kansas City, Mo.

10-13-44

LOS ANGELES.—(ANP)—The sudden and untimely death of Aimee Semple McPherson, noted pastor of farfamed Angelus temple, brought to light the large number of colored followers she had. After word of her passing on Sept. 27 was first radioed from Wakeland, they were seen in the throngs entering the temple lobbies to weep and pray.

She was especially interested in Negroes and there were several colored students attending the temple's Bible college. One of these, Miss Billys Browns, a former entertainer, graduated to the ministry last June and was especially lauded by Miss McPherson. She is now preaching in various churches.

MEMBER METHODIST COMMISSION

Va.

RALPH H. JONES

12-7-44

Ralph H. Jones, editor of the Philadelphia Independent, who was elected last week a member of the Commission on Public Information of the Methodist Church, succeeding the Rev. Daniel Lyman Ridout, pastor of Camphor Memorial Methodist church in Philadelpphia, who resigned to become a member of the commission's staff, serving as representative of the Negro press.

The nine man Methodist commission on Public Information is composed of leading Methodist educators, publicists and clergymen from coast to coast. Directed by Dr. Ralph Stoody in the Methodist building in New York, it maintains branch offices in Chicago, Nashville and Philadelphia, the last named being headquarters for the Negro press representative.

Ohio Cleric Urges Whites to Try Living Interracially

Afro American — Baltimore, Md.

12-16-44

OBERLIN, Ohio. — A plea that white people "live interracially" for two or three days each week in order to see more clearly the problems of the colored people was made here recently by George M. Houser, white, vice-chairman of the Cleveland branch of the Fellowship of Reconciliation.

Mr. Houser, an ordained Methodist minister, made the request during a one-hour address at the YMCA building to the Oberlin Committee on Racial Equality (CORE). Kenji Ocuda, Japanese-American, is president.

The speaker cited several cases in which white persons had let the race problem become a part of themselves and told of incidents arising from CORE attempts to break down jim crow.

Arrested on Honeymoon

In the former category was Phil Mayer, liberal white publisher of Berea, Ohio, who was arrested while on his honeymoon in Texarkana, Tex., because he and his wife spent some time at the home of a colored couple.

The Mayers' valuables were confiscated but no charges were preferred against them.

An "investigation" by the Federal Bureau of Investigation produced no results, Mr. Houser stated, and the confiscated valuables have as yet not been returned. When released the couple were told never to return.

Some Converts Secured

At a Stone restaurant in Chicago, the speaker said, a white woman broke the deadlock caused by the denial of service to colored persons by inviting one of the demonstrators to her table.

He also told how CORE members had been able to prevent an FBI investigation preceding a restaurant owners' association after being tipped off by one of the members.

12-1944

Seventh Day Adventists In First All-Negro Meet

Amsterdam News—New York, N.Y.
10-14-44

CHICAGO, (ANP)—The world's first colored conference of the Seventh Day Adventist Church was organized here last week during a meeting of union and general conference executives. The all-colored conference, headed by Elder J. Gershom Dasent, pastor of Capitol Avenue Seventh Day Adventist Church of Indianapolis, will be known as the Lake Region conference.

With the election of Rev. Dasent as president of Lake Region conference, other officers included L. E. Forde, Oakwood College, Huntsville, Ala., secretary-treasurer; Rev. Walter J. Kisack, secretary of the educational and missionary volunteer departments; Virgil Gibbons, Detroit, secretary of the publishing department with LeRoy B. Baker, Indianapolis, and Charles Willis, Chicago, associate secretaries.

Besides Rev. Dasent and L. E. Forde, other members of the conference executive committee will be the Rev. J. E. Johnson, Detroit; the Rev. W. H. Kibble, Chicago; Virgil Gibbons, Detroit, and A. T. Maycock, Indianapolis. An addition to the executive committee will be made later and in the meantime the Sabbath School departments and offices of house missionary have been referred to the committee.

A British West Indian by birth, Rev. Dasent came to this country in 1910 after preparatory training in his homeland. He served twice as union secretary of the colored department of the Southwestern Union conference, which embraces the states of Arkansas, Louisiana, New Mexico, Oklahoma and Texas, and spent more than 16 years doing evangelistic work in the south. Beside pastoring in Birmingham, Nashville, Louisville, Cleveland and Washington, Rev. Dasent served many years on the board of Oakwood College.

10-14-44

A member of the executive committee of the Indiana conference, Rev. Dasent is married and the father of three children, two living.

The Lake Region conference includes the states of Illinois, Indiana, Michigan and Wisconsin.

Rev. W. H. Brooks, D.C. Clerical Dean, to be White Dean's Guest

Tribune—Washington, D.C.
9-16-44

Eighty-one-year Rev. Dr. John Compton Ball, dean of Washington's white clergymen, bade adieu to his flock at Metropolitan Baptist Church, Sixth and A Streets, N.E., Sunday after serving forty-one years.

Dr. Ball will be guest of honor at a reception Friday (tonight). He will have as his guest, Rev. Dr. Walter H. Brooks, 93, pastor of the Nineteenth Street Baptist Church, where he has served sixty-one years and is dean of all Washington ministers.

Expressing the hope that Dr. Brooks would be present, Dr. Ball asserted that his attendance "would demonstrate over a century of Baptist preaching in the Nation's Capital with no color line drawn."

Dr. Ball characterized Dr. Brooks as "a gallant old man."

Methodists Support Separation And Setup Interracial Council

Journal & Guide—Norfolk, Va.
7-8-44

DEFENDS SEPARATION

ATLANTA, Ga. — (ANP) — Asserting that settlement of the racial issue lies in "that honorable adjustment of different racial units by which each is privileged and inspired to make its distinct contribution to the commona good." delegates to the south-ern jurisdiction of the new United Methodist Church conceded that "no one can solve this problem for us. We can neither be chided nor legislated into a solution."

The bishops in their episcopal message defended Methodism's division of the United States into six jurisdictions, five of these white and the other Negro, superimposed over the whole in a central jurisdiction.

7-8-44

The system, they said, "is not a constitutional device to keep the Negro in his place. It is a constitutional guarantee that he shall have an equal and honorable place in the life of the church.

7-8-44

COUNCIL CREATED

Shortly after the episcopal stand on the racial question was made public, the conference authorized the creation of a commission on interracial action charged with "the responsibility of creating and executing a program of action which will have as its purpose the elimination of all racial injustices."

The interracial commission will be composed of leaders in the southeastern and south central jurisdictions and from the central jurisdiction which represents 10 Negro conferences of the church with a membership of 300,000.

Written by bishops of the jurisdiction, the statement admitted there are "traditional backgrounds and social and economic factors in the South which combine to make the situation more menacing."

"Let us not seek to escape from the inevitable fact that these racial tensions must be faced. They must be eased and finally overcome, and the only power in heaven above or beneath adequate for this gigantic task is the gospel of Jesus Christ," the message added.

BISHOPS KING ATTEND

The chairman of the interracial commission, Harry Denman, of Nashville, secretary of the board of evangelism, declared: "I would rather have legislation in Washington. I realize the tension that is here today, but I think the time has come to face this problem."

Two Negro bishops appeared at the final session. They were Bishop Lorenzo H. King, of Atlanta, who presides over the Atlantic coast area, and Bishop Willis J. King, who was elected last month at the central jurisdiction conference in Greensboro, N. C., and who has been assigned to Liberia.

7-8-44

Dr. King was elevated to the bishopric from the presidency of Gammon Theological Seminary at Atlanta.

Bishop Urges Closer Relation with Liberia

African American
12-9-44

NEW YORK—Bishop Willis J. King, Methodist missionary, assigned to Monrovia, Liberia, in a farewell sermon at St. Mark Methodist Church, said recently that there should be a closer relationship between Liberia and colored people.

Bishop King, who, with Mrs. King, sailed for Liberia, December 1, said that Liberia represents the ability of the colored people to govern themselves and that a greater interest must be taken in its future.

Unitarian Youths Attack Race Bias

Courier—Pittsburgh, Pa.
8-5-44

The national office of the American Unitarian Youth released the resolutions adopted by their annual convention for the United States and Canada, recently held at Ferry Beach, Maine.

The delegates launched a sharp attack against discrimination with their declaration that "as a group we are unalterably opposed to any discrimination because of race, color, religion or national origin as incompatible with our democratic way of life." Wires from the convention were sent to President Roosevelt protesting the color segregation within the armed forces and to the American Red Cross, protesting the segregation of Negro and white blood in the blood banks. The delegates also urged support of the President's Fair Employment Practices Committee and repeal of the poll tax laws.

8-5-44

The new officers of the American Unitarian Youth elected at the convention are: President, Arnold Westwood, Medford, Mass.; vice-president, David C. Carson, Chicago, Ill.; secretary, Jean T. Hueston, Westwood, Mass.; treasurer, David B. Parke, Buffalo, N. Y.

Presbyterians elect 1st Negro head

Tribune—Los Angeles, Calif.
9-7-44

SAN JOSE—For the first time in the history of the church, the Presbyterian Synod elected a Negro as the annual presiding officer and moderator of the Nevada-California area. Chosen was the pastor of the only Negro Presbyterian church in the state, the Rev. Hampton B. Hawes of Westminster Presbyterian church of Los Angeles.

The 250 ministers present, representing 350 churches of California and Nevada took a realistic and progressive stand on national issues. A resolution, concerning full citizenship and participation for Negroes, was passed, as was one against anti-semitism. The Synod also petitioned the War Department to take steps to restore loyal persons of Japanese descent to their homes. The resolution concerning Negro participation follows:

8-7-44

"We note with great satisfaction the marked progress of our Negro brethren toward their full participation in the benefits and responsibilities of our civilization, and we extend our congratulations to those far-sighted leaders of their race who are laboring with dignity and perseverance for the enjoyment of their people of equal opportunity to civil, economical, educational, cultural and religious privileges with their white fellow citizens. If they cannot win as fast as they wish to, they may

6-2-44

the honor. Democracy is begin-
through the years. He deserves
and capably with the Alliance
liance, has worked diligently
filiate with the city-wide Al-
the first Negro ministers to af-
The Rev. D. A. Holmes, one of
sas City Ministerial Alliance.
ister vice president of the Kan-
ago and elected a Negro min-
a pleasant surprise a few weeks
sister city, Kansas City spring
denied such a position because
of his color. In Cleveland, Ohio,
democracy is on the march.
In St. Louis a few weeks ago,
18 Presbyterian churches elect-
ed a Negro as their local mod-
erator, the highest office in the
church. Again, merit and not
color influenced the judgment
of churchmen.
Just a few paces behind its
sister cities, Cleveland
made gains in
g. In Cleveland,
noted for its
to minister was
t of the city-
al association.
es are still de-
to admit Negro
same Alliance
sters.

Democracy Is on the March in Christian Church

Call—Kansas City, Mo.
6-2-44

show that real democratic prin-
ciples are creeping into Ameri-
can life at a steady and heart-
losing ening pace.
In several points in the coun-
occur from time to time to try in recent weeks the Chris-

ning to march in Missouri.

Up in Massachusetts at the Andover-Newton Theological Seminary, a Negro minister has been called to teach Christian ethics during the summer session. Coming from Massachusetts, this is not startling news, but it demonstrates again that the church is throwing off its fears of going too far ahead of the secular world. E. Stanley Jones, the great missionary, once said that the church must not wait for the rest of the world to give up its prejudices. His advice at last is being heeded and democracy is on the march in the Christian church.

Negro Ministers Laud FDR Order

Register — Mobile, Ala.
8-30-44

Group At Birmingham Hits Army Camp Segregation

BIRMINGHAM, Ala.—(AP)—The Birmingham Baptist Ministers' Conference, a negro church organization, Tuesday dispatched a letter to President Roosevelt, commending the War Department for its recent memorandum banning the segregation of races on military reservations.

Rev. R. N. Hall, conference president, said more than 250 negro ministers of Birmingham are members of the organization.

Letter Is Written

"The Birmingham Baptist Ministers' Conference appreciates deeply the recent stand taken by the War Department," the letter said, adding:

8-30-44

"We are setting forth as reasons for our stand . . . the following:

"1. . . . We realize that segregation takes away from the negro his constitutional rights.

"2. Because of segregation, the negro has been kept out of the best institutions and technical schools, thereby impairing his preparation for the highest training as a whole in the armed forces of the country.

"3. We believe . . . that true democracy should work throughout America for all people, and . . . we emphatically deny that we are satisfied with the evils of segregation."

The Adyocate's New Editor

World — Memphis, Tenn.

With the election of Dr. J. W. E. Bowen to the post of editor, Central Christian Advocate at Chicago last week, Negro leadership within the Methodist Church has demonstrated its determination to establish and maintain a definite pattern of merit as a basis of promotion of its leaders to places of position and trust. The logic of this position is unmistakably evident in its recent action in elevating three of its most distinguished sons to the highest office within their gift, when Dr. Willis J. King, Dr. Edward W. Kelly, and Dr. Robert N. Brooks, were chosen bishops at their Jurisdictional Conference at Greensboro, N. C. last June. Each of these men was the undisputed choice of the rank and file of Negro Methodism. Each had made enviable records in the church. And each represented the finest and most accomplished in methodism.

8-19-44

We congratulate the Methodist upon the wsidom of their selection. Dr. Bowen, son of the late Dr. J. W. E. Bowen, brings to bear on his new work, a great wealth of experience, training and general culture richness, seldom equaled within our group. He has traveled with the rank and file within his church and definitely worked his way up through the ranks. In his new work, Dr. Bowen succeeds a long line of distinguished leaders of the church, Including Bishop Robert E. Jones, Bishop Alexander P. Shaw, Bishop Lorenzo H. King, and more recently, Bishop Robert N. Brooks.

THE YOUTH COMPLAIN

Tribune — Savannah, Ga.
11-2-44

The article on dancing in our last issue by one of our youth is significant not so much because of its context, but rather because it is symptomatic of the way our young people are thinking. The church and its ministers must be defended against unjust criticism. We regret that they must be criticized at any time, but when through inertia and lack of insight, they fail to keep pace with reality that is not unrighteous, it becomes the duty of somebody to call their attention to their failing. There is no way to divorce religion from life. The Christian religion is implemented in daily living. It does not have to sacrifice its principles to keep pace with life. It cannot purge life of its impurities by staying away from it. We submit that it must challenge young people. It must give direction to their pleasures. It must sublimate their energies. It must win them. It can. The young folk charge that ministers ignore their ambitions and fail to understand them; that their program fails to encourage development of social responsibility; that it fails to comprehend its function in a changing social order. They complain that the ministers stand aloof from any movement that is not within the four walls of their church building. They feel that ministers as heads of churches, which are social as well as religious institutions, should wield an influence in all areas of community life; that as leaders of the people, they should help to put every eligible Negro on the voters list; that they should give support to the effort to secure a Y. M C. A. and Y. W. C. A. for the youth of our city; that they help to establish a citizen's committee that will work to secure for Negroes the rights and benefits of full-fledged citizenship. Now, all of this may be wrong. It may be too much to expect. If it is, then the sooner the youth are disillusioned, the better.

11-2-44

CHURCH LEADERS HOLD A COMMISSION IN ATLANTA

Plaindealer — Kansas City, Kan.
4-21-44

Atlanta, Ga.—The Commission on Cooperation and Counsel held a one day session here last week at the Wesley Memorial Methodist church. The Commission is composed of thirty outstanding leaders, including Bishops, heads of church boards, college presidents, pastors, laymen and women. On the Commission the Colored M. E. Church has fifteen and the methodist church (white) has a similar number. Dr. Grover C. Emmons of Nashville, presided and President W. A. Bell of Birmingham was secretary. Keynote addresses were made by Dr. J. W. Perry of Chattanooga, on "The Function of the Commission in Former Years in its relation to the Methodist Episcopal Church, South; Bishop Arthur J. Moore of Atlanta, of the Methodist church, spoke on "The First Quadrennium of Methodist Union;" Bishop J. Arthur Hamlett of Kansas City, spoke on "The C. M. E. Church and the Present Quadrennium."

4-21-44

Report of Commissions

The various Commissions reported on Education, Missions, Religious Education, Literature, Economic Welfare and Scholarships. These Commissions are headed by Bishop Arthur J. Moore of Atlanta, Bishop J. Arthur Hamlett of Kansas City, Bishop A. P. Shaw of Baltimore, Mrs. Downs of New York, Bishop W. Y. Bell of Cordele, Dr. B. J. Smith of Chicago, and Dr. C. H. Tobias of New York.

Question of Union

Frank, enlightening and encouraging statements were made on the question of union. These were made by Bishop Moore, Dr. Peters, Dr. Emmons, Dr. Perry, all of the white church, and by Dr. C. J. Anderson, Dr. H. W. Evens, Dr. B. J. Smith, Bishops Bell and Hamlett of the C. M. E. church. It was made clear and distinct by Bishop Hamlett and Bishop Bell that at the present time the Colored Methodist Episcopal church was not interested in union with the Central Jurisdiction of the Methodist Church as such. Nor was it interested in union with the Methodist church except upon the basis of the Christian religion which would include a brotherhood and fellowship of Christians free from the symbols of race segregation. With equal frankness Bishop Moore and Dr. Perry of the white church expressed the opinion that the great majority of the Methodist church, especially in the south, was not ready for that type of union. The vote was unanimous to request the Commissions of both churches set up to study that question, to continue their study.

4-21-44

Among those present at the meeting were Bishop A. J. Moore, Dr. Kholestead of Philadelphia, President E. C. Peters of Paine College, Dr. G. E. Emmons of Nashville, Mrs. Downs of New York, and Dr. Russell of Atlanta; Bishop J. A. Hamlett of Kansas City, Bishop W. Y. Bell of Cordele, President W. A. Bell of Birmingham, Dr. J. C. Anderson, of Shreveport, Dr. H. W. Evans of Chicago, Dr. C. E. Chapman of Texas, President Lane of Lane college, Mrs. R. T. Hollis of Oklahoma City, and Dr. B. J. Smith of Chicago. The Commission voted to hold the next meeting in St. Louis in September.

4-21-44

Selassie Demands Ethiopian Bishop

Atlanta Daily World
5-21-44

CAIRO, Egypt.—Emperor Haile Selassie has authorized the Ethiopian Government to declare that the next archbishop of Ethiopia must be an Ethiopian rather than an Egyptian, threatening an open break with the Egyptian Coptic Church of which the Ethiopian Church has been a part for 1600 years.

Ethiopian church leaders have smarted for centuries under the tradition by which only Egyptian Copts could be made bishop, but the emperor is reported unwilling to dismiss the present Archbishop Kurulus now because he presided at his coronation ceremony.

Although the archbishop is not generally liked by prominent Ethiopians due to the fact that he does not speak any Ethiopian dialect and is unable to grasp Ethiopian thinking, the chief reason behind the emperor's move, it is understood, is his determination to make the Ethiopian Church independent.

12-1944

City Negro Pastors Score Segregation

Texas—Birmingham, Ala.
8-30-44

A group of Birmingham Negro ministers has sent President Roosevelt a letter commending the War Department and delcaring "We emphatically deny that we are satisfied with the evils of segregation."

The letter, dispatched Tuesday, was prepared by the Birmingham Baptist Ministers Conference, an organization which its president, the Rev. R. N. Hall, said was composed of more than 250 Negro churchmen.

The conference, said the letter, "deeply appreciated" the recent War Department memorandum banning the segregation of races on military establishments. It then added:

"We are setting forth as reasons for our stand the following:

"2. . . . We realize that segregation takes away from the Negro his constitutional rights.

"2. Because of segregation, the Negro has been kept out of the best institutions and technical schools, thereby impairing his preparation for the highest training as a whole in the armed forces of the country. 8-30-44

"3. We believe . . . that true democracy should work throughout America for all people, and . . . we emphatically deny that we are satisfied with the evils of segregation."

One God---One People

People's Voice - New York, N.Y.

By BEN RICHARDSON

In the first installment of our discussion of Christ and politics many references were drawn from the writings of significant Christian scholars of other days. In this last installment of this discussion concerning the place of the ministry in politics, what is said represents my opinion.

8-26-44

AMERICA is a great nation with many virtues and many national vices. It has come this far in its history through the combined labors of the many varied peoples who make it up and its future rests squarely on their shoulders. The genius of America is its capacity to have a great number of different faiths operative at the same time, yet in reasonable harmony one with the other. Our national life is the federated life of forty-eight individual states, and our most wholesome religious life will be the associated existence of as many varied churches as the people desire. The people of these different churches are American as are those who have no church membership whatsoever. The security, the welfare and guarantee of tomorrow for these people in the churches of America reflect their interests. In order for the law-making bodies of our country to know the needs and desires of the churched and unchurched people, representatives from the congregations must find their way to the halls of legislature and there speak for the people who sent them. Those who speak must be informed, they must be sensitive to the public's pulse and keenly aware of the currents which determine the life of their communities. Very often (but not at all too often), such leadership is found in the pulpits. And when this is true, that such minister, priest or rabbi feels urged as the most representative person, to serve in this further stead, he should do so and by due process of political order attain an office of responsibility as an individual and speak for the collective needs of his constituents. 8-26-44

RICHARDSON

Great Danger Possible

There is a great danger, however, in churchmen becoming statesmen. The danger is obvious. Whenever the church rules the state, history past and present shows the people have suffered untold miseries. This is true when and where the Catholics rule or ruled and it has been true when the Protestant church as such has been in a position to determine the political destinies of people. All efforts to impose religious beliefs on a state of people have proved diabolical. This was the case for Catholic France and Italy and Protestant Germany and England. The Church should never be allowed the ascendancy in a state because the Church is too often founded on illogical, sentimental, irrational and often thoughtless bases.

Doctrine and Dogma Stifles

The musty ironclad dogmas of the Church, Protestant and Catholic, limit the fullest creativity and cultural expression of the people. Religion should occupy a sphere of man's activity and not govern the total of it. There should be provision made for those who don't want a church or who don't want to confess belief in God. They have as much right to live and certainly have and are proven to be as and perhaps more useful than many who subscribe to church life. There is a real place for the Communist approach which calls for a practical emphasis on reality as opposed to a sentimental following of the mystical and frequently mythical. There is a great danger that should the Church become paramount in matters of state, wholesale oppression of those who differ with its basic premises will follow.

Churches and Fascism 8-26-44

Fascism is more likely to be found in the Church than out of it. The simplest definition of Fascism suggests rule by a small bundle or "fasces." The hierarchy of the Roman Catholic Church is a small bundle. The ruling body of the Episcopate is a bundle. The Synod of the Presbyterian Church is a bundle. The Bishops' Conference of the Methodist Church, white and Negro, is a bundle. The ruling conferences of Baptists, white and colored, are bundles. In other such groups of limited leadership with Protestantism or Catholicism are "fasces" and their abuse of their power is ecclesiastical Fascism. When these ruling bodies extend their sphere of operations to national proportions and collaborate with such political force as are trying to obtain similar control over the people as they have enjoyed, we have what we find in Italy and what we found in Czarist Russia. There is no case, absolutely, for any close association of Church and State and if America or any other nation flirts with such an alliance it does disservice to its people.

Christ and the Nation 8-26-44

What has been said up to this point suggests the position of the churches and the nation. As a Christian my emphasis would naturally fall on the Christian people. Unfortunately, Christ was not a Christian and if He returned to earth today He would not want to be one. I believe a nation of worshipping people should enjoy the fullest freedom relative to the choice and interpretation of God. I believe Christ would agree.

Ira T. Bryant Not To Face Trial In Philadelphia AME Libel Suit

Plaindealer—Kansas City, Kan.
7-14-44

Wright.
7-14-44

Nashville, Tenn. — Governor Prentice Cooper of Tennessee, last Thursday refused extradition of Ira T. Bryant from Nashville to Philadelphia, as requested by Governor Edward Martin of Pennsylvania. Bryant is charged with criminal libel for an alleged published attack on certain bishops of the AME Church. Arrested in Philadelphia in May during the annual convention of the AME church, Bryant, former secretary-treasurer of the AME Sunday School union, forfeited bonds amounting to at least $4000 when he left Philadelphia to return here.

Gives Reason for Refusal

Governor Cooper gave as his reason for denying the extradition request that: "Bryant has been sufficiently punished in forfeiting the bonds."

Bryant had been held in Philadelphia on charges preferred by Bishops W. A. Fountain and D. H. Sims and Financial Secretary A. S. Jackson, and had been held previously under $1,000 bail on charges preferred by Bishop R. R. Bryant had previously announced that he would fight extradition when the Pennsylvania governor's request was made known last week.

Published in Bryant's Organ

The alleged libelous material for which Bryant was arrested was published in the "New Era," a Nashville publication, edited and published by Bryant. Three separate warrants were sworn out for the publisher when he appeared at the convention and while his publication was being sold in the Philadelphia streets.

Held under $4,500 bail, Bryant was scheduled to appear before Magistrate Hobson R. Reynolds shortly after his arraignment. The Nashville publisher, however, chose to forfeit the bond which had been posted for him and returned to the Southern city.

Ousted by AMEs 7-14-44

Bryant's publishing house formerly published the papers of the AME Church, and Bryant served as Secretary-Treasurer of the AME Sunday School union until he was removed from office in 1936. Since that time Bryant has been a persistent critic of the Church, and the article carried in the "New Era" which formed the basis of the charges against the publisher has been described as the most scurrilous attack that has ever appeared in Philadelphia about public characters.

Detroit's "Father Divine" and His Palatial Home

Afro American — Baltimore, Md. 7-1-44

Home of the Rev. James F. (Prophet) Jones, regarded as a second Father Divine, who commands a large following among both races in Detroit. A $7,500 grand piano graces the elegantly furnished living room, and Persian rugs cover the floor of the dining room, which the Rev. Mr. Jones calls a "Maharajah's dream." The dishware is gold trimmed. The Rev.James F. Jones, Detroit's 36-year-old counterpart of Father Divine, as he appears before the congregation of his church, called "Triumph, the Church and Kingdom of God," said to have been established in Alabama in 1897. He formed the Detroit congregation six years ago.

THE REV. JAMES JONES

United Church Shows Progress In Three Years

Courier — Pittsburgh, Pa.
6-3-44

By REV. A. D. ROUNDTREE
(National Organizer

WINSTON-SALEM, N. C.—August 5-10, 1941 was a memorial day in the life of the present Church organization, for it was upon those dates, that the United Progressive Community church was born at Winston-Salem, N. C., where its headquarters are now firmly established.

It was upon this occasion that a number of ministers and laymen, who had been formerly connected with some branch of the Negro Methodist Church met to form a new Church, founded upon the everlasting principals of freedom and brotherhood. One prevailing thought present in the assembly was to build a Church whose ideals were consistent with the will of the Master, and consonant with the teaching of the glorious Founder of the system of Christianity. The founders knew that if the organization was consonant with the Master's will, that it would have Eternal Life, and all the powers of hades would not retard its advancement.

WHAT IT STANDS FOR

The founders of the United Progressive Community church were motivated by a desire for freedom of conscience; freedom of soul and freedom of their bodies. They wanted to be free to think and free to express their thoughts without fear and without being intimidated. They wanted freedom from fear, freedom from want; freedom from episcopal autocracy and freedom from a head-tax as a prerequisite for membership in the Church of God. They now enjoy this freedom and seek to share it with every God-fearing minister and layman who is too big to be enslaved. We have no per-capita head tax. We operate through the congregational pledge system. No supervisor, area or otherwise can levy an assessment upon a member or a congregation.
6-3-44

EVIDENCES OF PROGRESS

Our progress in the past few years attest to the vision and the wisdom of the founders. who were all Methodists, with the exception of myself. I was formerly a Baptist, but I hope to live eternally in the history of this great movement of Christian unity, and feel that I could make no greater Contribution to the advancement of the Kingdom of Jesus Christ than to give the remaining days of my life to work for that unity which He taught.

We are cheered as we move forward, with the following accomplishment: We have our own Sunday school and young people's literature; we are incorporated; we have a Constitution. Churches are coming in throughout the Southern States, the Middle West and as far West as California. We shall not rest until the United Progressive Community Church covers America as the waters cover the deep.
6-3-44

We preach the oneness of all Christians regardless of creeds and dogmas. We appeal to all who desire to be free, whether minister or layman. We appeal only to those who want freedom, and who want it by way of the teachings of Jesus to join us. The Rev. James S. Blaine is chairman of the Board of Supervisors, 1231 East 14th street, Winston-Salem, N. C.

Colored Members Mourn "Aimee"

Informer — Houston, Texas
10-14-44

LOS ANGELES. —(ANP) —The sudden and untimely death of Aimee Semple McPherson, noted pastor of far-flung Angelus Temple, brought to light the large number of colored followers she had. After word of her passing on September 27 was first radioed from Wakeland, they were seen in throngs entering the temple lobbies to weep and pray.

She was especially interested in Negroes and there were several colored students attending the temple Bible college. One of these, Miss Billys Browns, a former entertainer, graduated to the ministry last June and was especially lauded by Miss McPherson. She is now preaching in various churches.

Bishop R. E. Jones Retires After 52 Years Of Service

Informer — Houston, Texas
6-24-44

By The Rev. Clarence T. R. Nelson

GREENSBORO, N. C.—(ANP)—The second quadrennial session of the Methodist church, which met in the beautiful Annie Merner Pfoiffer chapel at Bennett college June 8-11, was adjourned Sunday at the conclusion of a very impressive service of consecration of the three newly elected bishops. The three new bishops, which doubles the number of Negro prelates in the largest Protestant body in the world, are Dr. Willis J. King, former president of Gammon Theological semniary, Atlanta; Dr. R. N. Brooks, editor of the official paper of the jurisdiction, the Central Christian Advocate since 1936 and Dr. E. W. Kelly, pastor of the Union Memorial Methodist church, St. Louis, for five years.

One of the highlights of the conference was the retirement of Bishop Robert E. Jones, who had reached the age of 70, the age limit set for active bishops in the denomination. Bishop Jones was the first Negro elected a general superintendent in the Methodist church. He was elected at Des Moines, Ia., in 1920, after serving 16 years as editor of the Southwest Christian Advocate, now the Central Christian Advocate. The retiring bishop was presented with a basket of flowers with 52 roses a rose for each year he has been in the ministry of the church.
6-24-44

The Committee of Episcopacy, of which Dr. J. S. Scott of the Texas conference was chairman, assigned Bishop Brooks to the New Orleans area, which is composed of the Mississippi, Upper Mississippi, Louisiana, Texas and West Texas conference; and Bishop Kelly to the Columbus area, now the St. Louis area, which is composed of the Lexington, South West, Central West and Tennessee conferences.

Visitors

Among the outstanding visitors and speakers at the jurisdiction conference were Charles E. Cooper, the lay delegate of the Liberia conference to the general conference which convened in Kansas City in May; Dr. T. Ebenezer Ward, the ministerial delegate from the Liberia conference to the General conference; Dr. Karl Downs, president of Samuel Huston college, Austin, Texas, Bishop B. G. Shaw of the AMEZ church; Bishop S. L. Green of the AME church and Mrs. J. W. E. Bowen, principal of the Gilbert academy, New Orleans, who was re-elected president of the Jurisdictional meeting of the Women's Society of Christian Service.
6-24-44

Lynchburg Ministers Association To Have First Colored President

Journal & Guide — Norfolk, Va.
10-14-44

LYNCHBURG VA. — For the first time in the history of the Evangelical Ministers Association in this city a Negro will become president when the resignation of the Rev. M. L. Minnick (white) Diamond Hill Baptist Church of becomes effective this week and Lynchburg has devoted the past the Rev. J. T. Harris, vice-presi- 27 years to YMCA work. He came dent is elevated to the head of here 19 years ago from Sewickley, the association. Pa., a suburb of Pittsburgh, and

Elevation of the vice president has been executive secretary of the to president is the usual procedure of ed term is the organization, according to Dr. Josef Nordenhaug, secretary.

By L. W. SPENCER
1310 14TH STREET
S. H. HARRIS, AGENT
1700 TAYLOR STREET

Mr. Harris is executive secretary of the Huston Branch of YMCA. The minister, member of

12-1944

Church Encyclopeadia On African Methodism Ready For Printers

Age-New York, N.Y.
6-10-44

PHILADELPHIA, Pa.—Bishop R. R. Wright, jr., in the closing session of the 32nd General Conference of the AME Church, announced that the first volume of the Encyclopeadia of the Negro Church, which deals with "African Methodism" will go to press some time in June. The Bishop stated that the book would contain more than 1,500 biographies of leaders of the church from 1760 to date; over 1,000 articles of general interest on the history, doctrines, polity of the church, with 100 articles on Africa and the Negro, beside pictures of over 2,500 men and women leaders in the church. It will contain a resume of the general conferences of the AME, AMEZ., and Methodist general conferences just closed in Philadelphia, Detroit, and Kansas City; and the names of every Negro elected a bishop of any church since Richard Allen was elected first bishop of the AME Church, in 1816.

6-10-44

"The Encylopeadia," said Bishop Wright to the vast audience, "will be the lrgest biogrphical nd ecclesiastical dictionary ever compiled by Negroes in modern times. It is not alone my work, but I have had assitance of forty leading scholars of the race. The printer tells me that the book will weigh twelve pounds, and the paper alone used in the first edition will cost over $4,000."

Bishop and Mrs. Wright left Tuesday for Wilberforce, Ohio where the Encyclopeadia is being compiled.

City "Dads" Asked to Break Up "Daddy" Grace's Hose Baptizing

Tribune—Washington, D.C.
8-12-44

By E. W. BAKER

Smarting with religious indignation, seven ministers representing four denominations, a lawyer, and a civic association head appealed, Tuesday, to the District Commissioners to ban the "demoralizing spectacle" of "Daddy" Manuel Grace's street baptizing with the aid of the fire department, which one spokesman said reminded him of "wash day for elephants at the circus."

Meeting with the full board of Commissioners, the speakers emphasized that they were not attacking religious liberties as they presented legal and religious arguments for the consideration of the City Fathers.

The Commissioners have before them a petition to permit 400 members of the Holiness Church to be baptized on August 27, with the fire department providing water for the "ceremony." The church hopes to have its fourth outdoor baptism at Sixth and M Streets. The Commissioners were told that the Holiness Church is not large enough for the baptism to be held indoors.

8-12-44

"Baptizing" Called Racket

For some years now, Daddy Grace has been granted permission to rope off M Street, between Sixth and Seventh, N.W., and have the fire department engines drench his arm-slinging, yelling "converts."

President Commissioner Thomas Russell Young, presiding, promised serious consideration of the objections and Commissioner Guy Mason manifestd particular concern when told that the "baptizing" was conducted as a racket and that those doused were charged a fee.

8-12-44

As taxpayers, the delegation criticized the fact that their taxes went to the fire department for protection and that while some such spectacle was in progress, a fire might break out with resultant damage to property or serious injury to victims.

Members of Delegation

Those appearing before the Commissioners were:

The Reverends W. H. Jernagin, pastor of Mt. Carmel Baptist Church and president of the Fraternal Council of Negro Churches of America, which boasts representation of 6,000,000 members; E. C. Smith, Metropolitan Baptist Church; R. D. Grymes, Salem Baptist Temple; A. C. Forster, 404 First Street, N.W.; L. S. Brannon, Israel CME Church; J. P. Nichols;

8-12-44

Presiding Elder A. A. Crooke of the AMEZ Church; J. Franklin Wilson, attorney and representative of the trustee board of People's Congregational Church, 624 M Street, N.W., and Edward F. Harris, president of the Federation of Civic Associations, who introduced the speakers.

Pertinent paragraphs by each of the protestants follow:

Edward Harris: "The disgraceful scenes under the guise of religious service has long been called to my attention. They are detrimental and a farce on religion.

8-12-44

"I am no Biblical student as some of my friends here, but I defy any one to show me where Jesus Christ or his disciples baptized any one from a fire hose. It has for its purpose the earning of money."

Mr. Harris said the Federation went on record as opposed to the spectacle four years ago. He also promised Commissioner Young to present him a criminal record of Daddy Grace, covering activities in Charlotte, N.C., and New York City.

Attorney Wilson: "My church has passed a resolution against these activities. We do not believe that the taxpayers' money should be so used."

Mr. Wilson related how that when the streets are roped off, members of his congregation could not properly pass to and from the edifice and were annoyed by the shouts and yelling of the "sinners being washed clean." He told of the parade following the "ceremony" with accompanying bedlam and improvised music.

8-12-44

The Rev. E. C. Smith: "This is not so much a religious issue as it is one of affecting the use of the District's facilities." He doubted that District property could be legally used for fostering any particular sect. He likened the scenes to a "religious circus."

Sees Legal Defects

The Rev. Mr. Jernagin: "Forward-looking citizens and taxpayers have been embarrassed to see such things by members of our race. The people are aroused because they see how the masses are being imposed upon."

The Rev. Mr. Nichols: "This matter is something like wash day for elephants in a circus. It embarrasses our respected people to walk the street and see those performances. I also hear that if one is knocked down by the terrific force of the water from the hose, the water is still played on him. This thing is detrimental to the Christian religion."

The Rev. Mr. Crooke: "The pastor of the AMEZ Church in the vicinity was discussing the matter with me on Monday. It has a demoralizing effect upon our people."

8-12-44

The Rev. Forster: "This thing is demoralizing to the race and to the city. We pay taxes for firemen to come to our rescue in time of stress, not to help some other fellow make money.

"If fire engines are engaged in these activities and a fire breaks out, then the apparatus is tied up beyond relief."

New York

A message from Bishop Willis J. King

Central Christian Advocate
New Orleans, La. 12-14-44

By CLEVELAND G. ALLEN

Bishop Willis J. King, missionary bishop of The Methodist Church, assigned to Monrovia, Liberia, in his farewell sermon at Saint Mark's church, Rev. Samuel H. Sweeney, pastor, on Sunday, November 19, said that there should be a closer relationship between Negroes of this country and Liberia, and that Liberia offers the greatest opportunity for the future of the American Negro. He said that Liberia represents the ability of the Negro to govern himself, and that we must take a greater interest in its future.

There was a large audience to hear Bishop King, who, with Mrs. King, sailed for Liberia on December 1. A special program had been arranged for the occasion by Dr. Sweeney, which consisted of specially selected hymns and a rendition of "Ave Maria," by Miss Theresa Edwards. Among the many distinguished visitors present were former students of Bishop King, prominent leaders in the civic and professional life of the community, and Dr. T. Ebenezer Ward, president of Liberia College.

Dr. Sweeney in presenting Bishop King said that Saint Mark's church wishes for him and Mrs. King every measure of success as they embark upon their new field. He said that their work would be followed with great interest. Speaking on "The Responsibility of the Church in America to the Evangelization of Liberia," Bishop King said that Liberia had been greatly misunderstood, and that there was an amazing amount of ignorance with reference to the background of the Negro republic. He said that since the war Liberia had become increasingly important to America and the Allies, and that it was the closed country to the Americas. Bishop King said that Liberia was founded by American Negroes and that

Central Christian Advocate

these early settlers were slaves who themselves were seeking freedom. He also stated that for 100 years Liberia had governed itself which was a great tribute to the leadership of the people. "The future of Liberia is brighter than ever before," said Bishop King, "and the American Negro had an important part in its development." Among other things, Bishop King said that the country offers the greatest outlet and opportunities for the Negroes of this country, and he hoped that we would take a greater interest in its welfare. He said that there is great need for artisans, teachers, engineers, and men and women of other vocations to engage in the development of its resources of copper, gold and diamonds. This offers a challenge to the church and race to go to Liberia. "The challenge of the church is to follow the flag," said the bishop. He further stated that there are over 1,000,000 people in Liberia who are untouched, and this shows its great possibility as a mission field.

New Orleans

The sermon of the bishop was well received by the large audience present. The Crusade for Christ campaign was formally launched at this service.

La. 12-14-44

Bishop and Mrs. King left for South Carolina on November 20, where he held

Dr. Howard Thurman of Howard to Call—Kansas City, Mo.

Help Establish Interracial Church

By MARC MORELAND

4-14-44

It is announced that Howard Thurman, dean of the chapel, at Howard university, has been granted leave by the trustees of the university to share in establishing an inter-racial church at the episcopacy.

San Francisco. Dr. Thurman will proceed to the West Coast at the close of the present academic year.

I had known for some time that Howard Thurman was seriously considering this project in inter-racial worship. He had talked with me at length on the subject during a week end of rest and study at the Hotel Theresa. And I had wished he could see his way clear to go to San Francisco for this new and inspiring work.

For never was a man more fitted to launch this high enterprise of the spirit than Howard Thurman—this black poet of the pulpit, this preacher of the social gospel, this philosopher and celebrant of the human spirit.

The idea behind the inter-racial church is fascinating; it offers a chance for some real practical religion. It certainly is time people were thinking seriously about the race problem in terms of the churches. The churches, of all places, should offer the opportunity for contact and cultural relations between peoples of various backgrounds and origins. And if the church can't find within itself a practical basis for the good life which, if it is anything, is rational and organized with the view to cultivating and sharing the talents and genius of people, it had best close its doors. 4-14-44

Howard Thurman feels that the idea behind the inter-racial church is a fresh challenge to people who say they believe in practical Christianity. Too long has the church been content to follow the ways of the world in matters of race and color; too long has it forgotten its first concern for the whole people; that there is neither Greek nor barbarian, neither Jew nor gentile in the true Christian community.

Dr. Thurman would call the church back to this first concern. And his is a great voice. He would remind the church in Ernest Meyers' words, that "from day to day" in the routine of our lives we are unaware of the dreams that have slipped from us;" and that we have been too willing to "find good and sufficient reasons for not doing the things we wanted to do so much when we were young." And he is a great reminder. He would celebrate the spirit of Jesus in human relations. And this proud black man is humble enough celebrant of the Jesus of human experience.

Congress Reports 8000 At Birmingham Session

Courier — Pittsburgh, Pa.
7-8-44

BIRMINGHAM, Ala.—Speakers here deplored conditions leading to the apparently Axis-inspired waves of race tension which have broken out throughout the country. The keynote message of the National Baptist Sunday school and B.T.U. congress was brought by Dr. W. H. Jernagin, Washington, D. C., president, who in his annual address on present crisis and post-war planning said we are met at a time filled with depest meaning for mankind.

A resolution dealing with religious motion pictures was unanimously approved.

8,000 DELEGATES

Every seat in the spacious auditorium was taken by 8,000 delegates coming from all sections of the country, who paid in enrollment fees amounting to $18,714.25. There were 2022 organizations represented and 130 district and State organizations.

The B.T.U. Division is the result of the year around training schools in the various sections of the country conducted by Prof. E. W. D. Isaac, secretary. The Isaac Foundation sponsored by this board gave several scholarships to worthy young people coming from various churches. Those scholarships were given in some of the outstanding universities of the country. 7-8-44

The superintendents' class enrolled 512, the Pastor's Seminar 641; the Adults Division 467. During the week there were more than 400 persons appearing on program as speakers, leaders and instructors. The congress went on record as endorsing the measures provided in the Poll Tax bill now in congress and resolved that the delegates utilize all their power in lending uncompromising support to the sponsors of the bill.

Methodists Call General Meet

Kansas City
4-28-44

The first General Conference of the Methodist church since three branches of Methodism merged in 1940 opened Wednesday morning, April 26, in Kansas City's Mumcipal auditorium, the scene of the great Uniting Conference of four years ago.

Of the 762 delegates on the floor representing more than 8 million members of the denomination, 56 delegates are from the Central jurisdiction which embraces the majority of the Negro members of the church.

3 Bishops Present

The three bishops of the Central jurisdiction are in attendance, Bishop Robert E. Jones, Bishop Alexander P. Shaw and Bishop Lorenzo H. King.

Dr. Robert N. Brooks, New Orleans, editor of the Central edition of the Christian Advocate, and Mrs. Brooks arrived Monday afternoon after being held up several hours by flood waters near Ottawa, Kas. 4-28-44

In a message from the Council of Bishops to the General Conference Wednesday night, Bishop Arthur J. Moore of Atlanta hit racial antagonism.

Stubborn Problem

"Racial antagonism," he said, "always creates a stubborn problem for the Christian religion because it stoutly resists the universal propagation of the Christian message and denies the doctrine of brotherhood of man. We are witnessing an increase in racial tension everywhere. Every nation struggles with it in some form. England meets it in India and South Africa; Australia lifts up barriers against the yellow man; the continent of Europe is drenched with blood because of the German doctrine of a superior race. 4-28-44

"In this country, a minority group of 13,000,000 Negroes is compelled to remain a detached racial unit, is accorded a sub-Christian status, is given an uncertain standard of livelihood and all by the artificial standards which arise from racial grouping.....

Chief Sin

"The chief sin is nearly always committed by the majority group, but ofttimes better relationships are delayed by bitterness in the heart of the oppressed. Only the Christian solution is adequate because it eliminates the passions and prejudices which again and again disrupt the human family. The whole question of superiority and rights can be resolved when, in the spirit of Jesus, racial groups approach each other motivated by respect, trust and service."

The General conference is scheduled to last 12 days. Jurisdictional conferences will follow at which time bishops for the various jurisdictions will be elected.

The Central jurisdictional conference will be held at Greensboro, N. C., June 8. At this time two bishops will be elected. One will fill the vacancy caused by the death of Bishop W. A. C. Hughes of Philadelphia who died just a few weeks following his election to the bishopric in the summer of 1940. 4-28-44

The other bishop will succeed Bishop R. E. Jones who is retiring by reason of having reached the retirement age.

7th Day Adventists Form First All-Negro Parley

Defender — Chicago, Ill.
10-14-44

The world's first colored conference of the Seventh Day Adventist church was organized here last week during a meeting of union and general conference executives.

The all-colored conference, headed by Elder J. Gershom Dasent, pastor of Capitol Avenue Seventh Day Adventist church of Indianapolis, will be known as the Lake Region conference.

With the election of Rev. Dasent as president of Lake Region conference, other officers included L. E. Forde, Oakwood college, Huntsville, Ala., secretary-treasurer; Rev. Walter J. Kisack, secretary of the educational and missionary volunteer departments; Virgil Gibbons, Detroit, secretary of the publishing department with LeRoy B. Baker, Indianapolis, and Charles Willis, Chicago, associate secretaries.

Beside Rev. Dasent and L. E. Forde, other members of the conference executive committee will be the Rev. J. E. Johnson, Detroit; the Rev. W. H. Kibble, Chicago; Virgil Gibbons, Detroit, and A. T Maycock, Indianapolis. An addition to the executive committee will be made later and in the meantime the Sabbath school departments and offices of house missionary have been referred to the committee.

File Suit Against Bishop Davis

afro-American
Baltimore, Md.
11-25-44

PHILADELPHIA.

Suit for an injunction to restrain AME Church officials from refusing to allow him to serve on the church's compilation committee was filed in Common Pleas Court Friday by the Rev. D. Ormonde Walker of Buffalo, N.Y., former president of Wilberforce University. 11-25-44

Defendants are Bishop Monroe H. Davis of the Second Episcopal District and the Rev. William K. Hopes, manager of the AME Book Concern. A hearing is scheduled for November 27 in Common Pleas Court No. 7, City Hall.

Robert C. Nix is counsel for the Rev. Mr. Walker, while the defendants are represented by Mrs. Sadie Alexander.

Legal Right Denied

The petition points out that the Rev. Mr. Walker was elected chairman of the committee on revision of the discipline during the AME quadrennial session here in May.

In that capacity, he asserts, he is legally entitled to participate, along with the secretary of that group, the chairman and secretary of the compilation committee and the chief secretary of the church, in all deliberations involving any changes in any books or records of the church.

He charges that he has been refused permission to sit, confer and act as a member of the compilation committee, now engaged in revision of the church's book of discipline.

This refusal, he maintains, subjects him to ridicule, embarrassment and humiliation.

All Races Join In Interracial Church On Coast

Chicago Defender
11-25-44

BERKELEY, Cal.—(ANP)—After a year of service, the South Berkeley Community church, composed of members of all races, was declared a success last week.

Dr. Buell Gallagher, white professor of ethics at Pacific School of Religion is pastor and the Rev. Nichols is associate pastor.

All races are welcomed to attend the services at the church and a full program af activity is carried on during the week. With a membership of 175, attendance at Sunday services averages 45 per cent Negroes, 25 per cent white and a few Chinese, church records reveal.

Dr. Gallagher was president of Talladega college until last year when he resigned to head an experiment in interracial religion.

CME Bishop Gives Frank Radio Talk On La. Race Issue

Louisiana Weekly
12-2-44

By C. E. Chapman
(By The Associated Negro Press)

Monroe, La., Nov. 29.—In a radio address here Wednesday over KNOE, Bishop J. Arthur Hamlett, Kansas City, Kan., speaking on "The Christian Way in Race Relations," said: "The white man is mentally unbalanced regarding the Negro. He is mentally unable to think straight on questions which involve the Negro and his inalienable rights.

"The white man lacks moral courage to live by the truth he knows about the Negro. That he is a coward and will not stand by his own convictions where the Negro is involved. 12-2-44

"The unjust treatment measured to the Negro is based upon the criminal instincts of the white race.

"The white man is too cold and indifferent to be aroused to his honest duty regarding the Negro."

The CME prelate cited these four "beliefs" which he said, "A great many Negro people have held and still hold respecting the white race."

He pointed out certain answers which each race has given relative to the questions which each has raised as to the other. "These answers have been promoting in each race a larger faith, a more vated respect, a mutuality and cooperation based upon the gospel of Jesus." 12-2-44

12-1944

FEDERAL COUNCIL OF CHURCHES ELECTS NEGRO VICE-PRESIDENT

STAR OF ZION CHARLOTTE, N.C.

PITTSBURGH, Pa.—Amid Trinity Cathedral lights, vested choir and robed church dignitaries from the denominations which constitute the Federal Council of the Churches of Christ in America, for the first time in the history of the Council, a Negro churchman was given the high office of Vice-President. He was Benjamin E. Mays, president of Morehouse College, Atlanta, Ga., who took oath along with the new President Bishop G. Bromley Oxman of the Methodist Church. This ceremony highlighted the biennial meeting of the Federal Council in session at William Penn Hotel this week, and brought into new emphasis the historic policy of equality of Negro churchmen that has always obtained in the Council since its organization in 1912. National Negro church bodies, members of the Council, African Methodist Episcopal, African Methodist Episcopal Zion, National Baptist Convention, Inc., as well as the mixed denominations, the Methodist and the Presbyterian Church, USA., were represented by Negro churchmen at the sessions.

Similarly significant in the Council's work for better race relations, were the panel discussions conducted in one of the sessions in which prominent white and Negro churchmen brought sketches from their various communities on the work of churches through interracial clinics, enlistment crusades for interracial brotherhood and the training of church leaders for race relations work; the participation of interracial committees in questions of Negroes' rights in labor unions, efforts to improve housing and recreational facilities, and the rapidly spreading movement in both southern and northern church councils for full participation of Negroes as members. 12-7-44

Communities such as Chicago, Philadelphia, Indianapolis, Toledo, Washington, D.C., Seattle, and the state of North Carolina were reported on in these discussions by such prominent church people of both races as Dr. James W. Eichelberger, A.M.E. Zion, Chicago; Dr. E. A. E. Palmquist, Philadelphia Federation of Churches; Rev. Stanley Harrell, vice-president North Carolina Council of Churches; Mrs. Elizabeth Chamberlain, Toledo, formerly president of the National Board, YWCA, reporting for the Toledo Council of Churches; Mrs. Josephine H. Kyles, Associate Secretary of Religious Education, Washington (D.C.) Church Federation; Miss Gertrude Apel, General Secretary of Seattle and Washington State Council of Churches.

From the West Coast area Miss Apel included reference to the influx of Mexicans and Negroes into the Japanese-evacuated sections, and the problems which the churches are tackling including integration of these minorities into the churches rather than segregated congregations. Reporting on Philadelphia, Dr. Palmquist stated that the church leaders there played a "behind-the-scenes" part before the traction strike last August, and during it were a large factor in preventing outbreaks of violence among both races; and they also supported the authorities in insisting on the right of the Negroes to the traction jobs. A policy of the Washington Church Federation, asserted Mrs. Kyles, has been adopted that race, class and other distinctions should not be a basis of admission to the work of the churches there. 12-7-44

The panel wound up with summary by Dr. George E. Haynes, Executive Secretary of the Council's Department of Race Relations who commented that these "bird's eye views from all sections of the country show that the churches are slowly but surely organizing and directing the forces of love, goodwill and justice to remove and prevent the discriminations, injustices and oppression which come from the organized forces of hate, greed and prejudice. Organized religious forces can overcome those organized for evil and violence." 12-7-44

In other sessions of the biennial meeting the Council issued a statement on religious freedom which declared opposition to any United States diplomatic link with the Vatican as being "not in keeping with the American tradition of separation of Church and State. . . . We recognize Roman Catholicism as one of the great branches of historical Christianity and earnestly seek every opportunity to cooperate with Roman Catholics in common efforts for the welfare of mankind. But we find it necessary to make a sharp distinction between the Roman Catholic religion and the political power exercised by the Roman Catholic hierarchy."

In approving, with qualifying reservations, the Dumbarton Oaks proposal for lasting peace, the Council asserted that "the proposal had defects which would make modification in the proposed organization necessary, but with all these defects the proposals do have the great merit of providing for collaboration of the United Nations and in due course other nations, under conditions which will subject what is done to the moral judgments of mankind."

Included in the sessions was a Service of Commemoration of deceased members and officers of the Federal Council. Led by Bishop W. J. Walls of the A.M.E. Zion Church, this worship service included his original Meditation which in tribute to the deceased "sainted great . . . who left for us a new day" challenged the churches to speak for "equality before God . . . those principles our comrades lived for and still participate with us in upholding and implementing for America and the world of which this Council is the the monument to them and the fathers who projected it."

Other Negro churchmen in attendance included: from the National Baptist Convention USA. Inc.: Dr. W. H. Jernagin, Washington; Rev. T. S. Harten, Brooklyn; Dr. J. L. Horace, Chicago; Rev. I. A. Thomas, Evanston, Rev. C. T. Murray, Washington.

From the Methodist Church: Rev. M. Lafayette Harris, Little Rock; Robert E. Hunt, Columbus, Miss.; Lee W. Lynn, Gadsden, Ala.

From the A.M.E. Church: Mrs. Sadie T. Alexander, Philadelphia; Rev. Joseph Gomez, Cleveland; Bishops J. A. Gregg, Reverdy C. Ransom, Frank M. Reid, David H. Sims; Rev. A. Wayman Ward, Chicago; President Charles H. Wesley, Wilberforce University; Dr. D. Ormonde Walker, Cleveland;

Presbyterian Church in the USA: Rev. Jesse R. Barber, Lincoln University, Pa.;

Protestant Episcopal Church: Rev. George M. Plaskett of New Jersey.

A.M.E. Zion Church: Mrs. J. H. Kyles, Washington, D.C.; Bishop C. C. Alleyne.

Moses was learned but slow of speech. Aaron had the gift of eloquence but it does not appear that he had any other gift.—Thomas Rhys Davies of Wales.

103:6.

Have patience: The Lord executeth righteousness and judgment for all that are oppressed.—Psalm

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Howard's Religious Convocation Draws

Pittsburgh Courier

Experts Point Out Forces Of Decay

11-25-44

By The REV. GEORGE W. HARVEY, Religious Editor

WASHINGTON, D. C.—The 28th annual convocation of the Howard University School of Religion closed here last Thursday afternoon after three days of intense study and deliberation on the disorganizing social forces which confront the Church and its leaders today.

Admirably planned by Dr. W. Stuart Nelson, dean of the school, during which he charged that the theme of the convocation was: "The church and Social Disorganization."

Listed as major factors in social disorganization were unemployment, disease, poverty, ignorance, poor housing, family problems, juvenile delinquency and crime, all of which topics were ably presented by speakers and authorities in the several social, economic and religious areas.

THREE-DAY MEETING

During the three-day session the speakers and lecturers followed closely the topics, presenting various disorganizing forces and vividly describing the numerous areas of social maladjustment, indicating ways in which ministers, community leaders and churches can assist in removing some of the more evident and rampant causes of social disorganization.

Julius A. Thomas, director of industrial relations of the New York Urban league, opened the sessions with a pro-en million daily, and during ard; Frank T. Wilson, Lincoln; Lis- "The Negro worker," he said, provided for as a con- ton Pope, associate professor of "must be sumer to allay cer- Council of Churches, New social ethics, Yale; E. Franklin ducer and co- fall and winter, ty, spoke on "The Toll of Frazier, professor of sociology, tain post-war unemployment." in American Life." He Howard; Richard I. McKinney, His suggestions were: No sur- health education and con- president, Storer college; Herman render to reactionary forces, to sumer problems; Dr. Hilt- A. Washington, U.S. Housing agent; put the Negro back in his place; ner urged more social and cy, Washington; Daniel G. Hill, greater support to people whose psychological consequences. Colorado; Miss Nannie H. Burroughs, Washington; Dr. M. W. Johnson, L. B. Nichols, assistant director, FBI, Washington; Miss Virginia Clary, and Howard H. Long, both of Washington.

Worship leaders were Dean Melvin H. Watson, Revs. W. J. Powell, Marcus E. Cook and Allix B. James.

President Johnson was the special speaker at the convocation dinner, held in Frazier hall on Wednesday evening.

Stressing the economic, social and psychological consequences, Dr. Hiltner urged more social and scientific research, expansion of mental hospitals, public health services, public health education and health education.

In addition to students, there were more than 150 delegates from 14 States, who heard and took part in discussions and panels led by Drs. Paul B. Cornely, associate professor of public health, How-

PLACE OF HEALTH

Dr. Seward Hiltner, chairman, commission on religion and health, Federal Council of Churches, New York City, spoke on "The Toll of Disease in American Life." He said, "Health education and conditions are primitive coming issues of with its resources." In Pittsburgh Courier, our compared with what religious editor, Rev. George W. Harvey, will present summary articles and findings as they were presented and discussed at the 38th Convocation at Howard university, Washington, D. C., November 14-16 on the general theme: "THE CHURCH AND SOCIAL DISORGANIZATION." Follow it weekly.

During

The Pittsb religious ed W. Harvey, mary article they were p cussed at t tion at H Washington 14-16 on th "THE CHU CIAL DISO Follow it we

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"In our country we have eth righteousness and judgment for two-and-a-quarter-million people all that are oppressed.—Psalm

12-1944

African Methodists

AMEs Condemn National Evils

Oscar Adams Re-Elected By African Methodists

Weekly Review Birmingham, Ala.

Oscar W. Adams, Birmingham was reelected church extension secretary-treasurer of the African Methodist Episcopal Zion Church during its 32nd general conference which closed Monday in Detroit, Mich, at St. Paul Church.

Bishop B. G. Shaw, Birmingham was announced as senior bishop following the retirement of Bishop P. A. Wallace, 74, and the North Alabama Conference which includes Jefferson and adjoining counties will remain under his supervision as a part of the First Episcopal District. 5-20-44

Four new bishops elected were A. W. Alde, formerly financial secretary; Buford F. Gordon, former editor of Sunday School literature; Frank W. Alstock and E. B. Watson.

G. Frederick Hall was elected financial secretary and J.S.U. Tross ediotr of the Sunday School literature.

AMEs Name Legal Staff For Church

Defender—Chicago, Ill
5-27-44

PHILADELPHIA. (ANP) — A new proposal spearheaded by Maceo Hill, Columbus, O., to name a legal staff of lawyers to represent the church on needed occasions, was adopted Sunday by the 32nd Quadrennial conference of the AME church.

Bishop Monroe Davis of Baltimore named the following lawyers to serve: Judge Perry B. Jackson, Cleveland; Gov. Ray E. Hughes, chairman of the board of trustees at Wilberforce; Judge E. W. Henry, Philadelphia; Sadie Alexander, Philadelphia; Sen. Charles W. Anderson, Louisville; John Adams, Nebraska; Archibald Carey, Chicago, and L. Robinson of Dallas.

The Hill proposal was approved by the 1,400 delegates in attendance at the conference.

Urge Militancy For Race Rights

Pittsburgh, Pa.
Pittsburgh Courier

PHILADELPHIA—(ANP)—Resolutions on racial discrimination in the armed forces, in support of trade unionism, Negro suffrage rights, against the Red Cross' segregated blood bank policy, against poll taxes, in behalf of Negro education, adequate housing, additional health facilities and political issues favorable to the Negro were made by members and delegates to the 32nd Quadrennial session of the AME General conference here.

"Recognizing that Richard Allen founded our church in the city of Philadelphia in the midst of the 18th century struggle for the rights of man, in protest against discrimination, oppression and inequality, and noting that in the same period our great nation was conceived in liberty and dedicated to the proposition that all men are created equal, hereby re-affirm our faith in and pledge our practice of the principles of Christianity, democracy and equality," said the resolution preface. "We indict hypocrisy and cowardice in human relations and proclaim again the Fatherhood of God and the brotherhood of man."

The 2,000 delegates and members of the AME Church went on record of condemning racial discrimination in the armed forces, approved trade unionism, demanded Negro suffrage rights, hit the Red Cross' segregated blood bank policy and praised the faculty and trustees of St. Louis university "for their Christian decision and expression of true democracy" of permitting the enrollment of five Negro students to the school.

A telegram was sent to the U.S. Senate by the AME body, which read as follows:

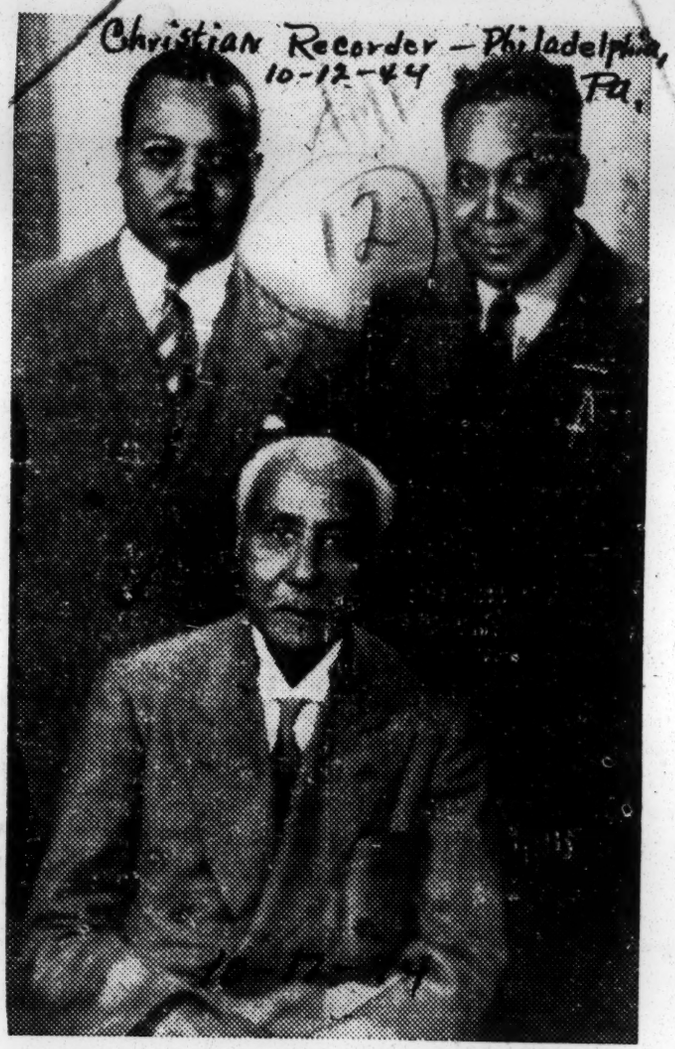
"The General conference of the African Methodist Episcopal Church, assembled in its 32nd Quadrennial session composed of 1,500 delegates, bishops and general officers and representing a large constituency of Negroes throughout the United States urge you to pass the anti-poll tax bill immediately, and to vote for cloture to effect this."

The telegram was sent to Henry Wallace, president of the Senate and Vice President of the United States of America; Senator Alben Barkley, majority leader and Senator Wallace White, minority leader, with a request that they read it to the Senate.

12-1944

THE THREE R'S

Christian Recorder – Philadelphia, Pa.
10-12-44



Bishop Reverdy C. Ransom; Dr. Reverdy C. Ransome, Jr; Prof. Reverdy C. Ransom, III.

Christian Recorder – Philadelphia, Pa.
10-12-44

The A. M. E. Church is proud to boast of its ministerial leadership in its three generations of the three R's.

Bishop Reverdy C. Ransom has been the successful leader of the Third Episcopal District of the A. M. E. Church for the past 12 years and is now entering into his Fourth Quadrennium.

Dr. Reverdy C. Ransom, Jr., is the Presiding Elder of the Newark, N. J. District of the First Episcopal District of the A. M. E. Church and is serving splendidly in that capacity and carried his District over the top in the recent Mid-Year Conference held by Bishop D. H. Sims.

Prof. Reverdy C. Ransom, III, has been head of the Department of Religion at Wilberforce University and also Professor of Religious Education at Payne Theological Seminary for the past 8 years. He is now on his Sabbatical leave of absence during 1944-45 working on his Ph.D. degree in Religious Education at Hartford Seminary Foundation, Hartford, Conn. He his recently transferred his membership from the Ohio Conference to the New England Conference of the First Episcopal District. Prof. Ransom is also the assistant secretary of the Episcopal Committee of the A. M. E. Church.

A.M.E.

Bishop Gregg Reports Troops' Morale High

Defender – Chicago, Ill.
3-25-44

"The Negro troops I saw on the war fronts had one dominant idea in mind—they're out gunning for those Four Freedoms President Roosevelt spoke about. They are out to win those freedoms and bring them back home—alive!"

This observation was made by Bishop John A. Gregg of Kansas City who was sent to represent the Fraternal Council of Negro Churches on a good will tour of Negro soldiers in every corner of the globe. Speaking at a special dinner Wednesday at Bethel Parish house, given by the Rev. A. Wayman Ward for members of a committee working to combine the AME and AME Zion churches, Bishop Gregg was well pleased by the high morale he found among Negro troops.

This "flying prelate," who still has the burnish of tropical suns on his face, reported seeing our troops in strategic and tactical positions in practically every base of allied operations. Visiting war zones from Italy to India, from Australia to Africa, Bishop Gregg said few officers had anything but commendations for the performance of these soldiers.

In Italy with General Mark Clark's 5th army, Bishop Gregg was within fifteen miles of the battle front and watched a crack Negro anti-aircraft unit pouring streams of flax at approaching enemy planes.
3-25-44

Bishop Gregg related that one of the two highlights of his trip occurred while spending a week end with the famous 99th Negro pursuit squadron in North Africa. "I watched the 99th fly off on three missions," he remarked, "and each time they returned with reports of heavy damage done to the enemy —without a single loss to themselves."

Colonel Lauds Troops

The other memorable event occurred in Iran where a colonel, in charge of Negro transport troops, reported that not only had his soldiers broken all records for speeding lend-lease supplies into Russia, but that they were allowed to come closer to the Russian border than any other allied unit. Bishop Gregg found our soldiers well liked by native populations in Egypt, Iraque, Iran, India and in the South Pacific.
3-25-44

When questioned about the relations of the Red Cross with Negro soldiers, Bishop Gregg stated that this organization was doing a remarkable job. "However," he added "if the report is true that the Red Cross segregates Negro and white blood, this is a repudiation of the principles our men are fighting for."

Opinion On Red Cross

Bishop Peck of Detroit, who is co-chairman with Bishop Gregg of the joint AME and AME Zion committee, stated that while it is "unfortunate that the Red Cross should yield to American race prejudice in their segregation of blood plasma, it would be equally unfortunate for Negroes to refuse to overlook this pettiness and continue to donate blood and funds to the organization."

Among the members attending the dinner were Bishop J. A. Gregg, Kansas City; W. P. Stevenson, Philadelphia; W. K. Hopes, Philadelphia; G. W. Baber, Detroit; J. Winsmore Mason, Philadelphia; J. W. Eichelberger, Chicago; B. R. Holmes, Atlanta; W. C. Carrington, Brooklyn; E. C. Deas and W. H. Ward of Chicago.
3-25-44

Later in the evening, Bishop Gregg spoke before an overflow audience at DuSable high school relating many of the same experiences he told to the Chicago Defender reporter. Bishop Gregg highly praised the work of Enoch P. Wates, Chicago Defender war correspondent, whom he met in the South Pacific.

Resigns

Journal & Guide
Norfolk, Va.
5-13-44

Dr. Charles E. Stewart, for more than eight years pastor of historic Emanuel AME Church, Portsmouth, and candidate for the bishopric of the AME Church, has resigned his Portsmouth charge to accept the position of dean of theology at Wilberforce University, Ohio. His resignation which was read to the congregation in a called meeting held Sunday immediately following the regular morning hour of worship, came as a distinct shock to his congregation and friends.

BISHOP-ELECT GEORGE

NEW BISHOP

Baber, Clayborn Win AME Bishops's Posts

Tribune – Philadelphia, Pa.
5-13-44

candidates with a total of 427 votes. Second was Dr. Gomez with votes. Second was Dr. Joseph H. Hemingway, secretary of Church Extension, and Rev. Mr. Clayborn in third and fourth place. On the second ballot, which began at approximately 1:00 a. m. Tuesday, his total had increased to 600 with Dr. Gomez still in the second spot and George Singleton, editor of the Christian Recorder, H. H. Bonner of Alabama behind.

The third ballot was thrown out when it was charged that the boxes had been stuffed, and on Tuesday, with a total of 968 votes, Rev. Baber's election was declared to be elected to the Bishopric with a plurality of 915 votes at the 32nd Quadrennial Conference of the African Methodist Episcopal Church, Detroit, Mich., was elected to the Episcopacy on Monday afternoon and, after an all night and day session. Rev. Baber's election was announced, with the fourth ballot, at 6:40 o'clock Tuesday evening. Dr. Clayborn's victory followed at 11:00 p. m. Dr. Baber's popularity was the Rev. Dr. Baber, of Ebenezer AME Church, Detroit, Bishop's Bench, with the assistance of tellers being appointed by the Bishop's Bench, first to be elected to the Bishopric at the conference. John H. Clayborn, D. D., of apparent from the first ballot as he led over the field of 18 balloting began.

When the tallies were announced, behind Dr. Baber were, Clayborn with 645, Gomez with 532, Bonner, 311; Gibbs, 222 and Hemingway, 188.

All but Gomez and Clayborn withdrew for the fifth ballot which Clayborn swept with a total of 968. 5-13-44

It was believed originally, that a new district would be set up, separating Louisiana and Mississippi, but the plan met disfavor. It was also thought that three bishops would be retired at this session, making five vacancies, but legislation was enacted to retain men in office for life unless a board of review found that they were physically, or otherwise, incapable of carrying out their duties.

New Pension Plan Set Up by AME's

Afro American
Baltimore, Md. 5-13-44

NASHVILLE (ANP) — The formation of a new pension department of the AME Church, which was suggested at the AME Conference in Philadelphia, was discussed here last week at a meeting of the pension board, directed by Bishop D. Ward Nichols.

Officers of the pension board are Bishop Nichols, president; Dr. C. Sherman, vice-president; Dr. D. L. Witherspoon, secretary-treasurer; Dr. A. C. Wilson, recording secretary; and Ralph B. Stewart, assistant secretary.

Long considered inadequate, the pension system provides for the needs of retired AME ministers. The charter for the new board will be approved and obtained by the executive committee, composed of Bishop Nichols, Dr. Sherman, Dr. Wilson, Dr. C. L. Wright, Dr. M. E. Jackson and R. B. Stewart.

Reserve Fund Set Up

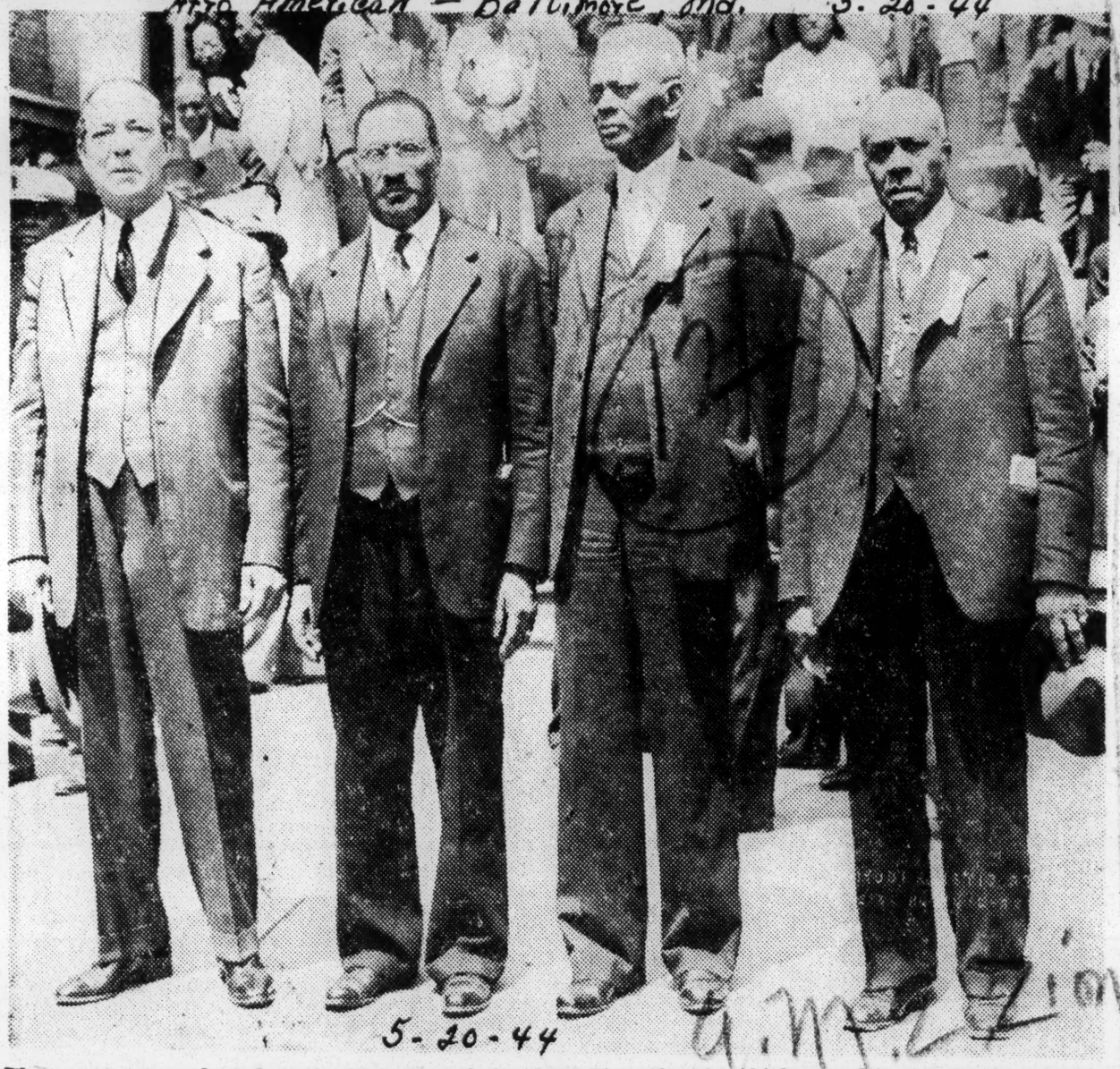
A highlight of the meeting was the establishment of a reserve fund which will be invested in interest-bearing bonds. At least 2 per cent of all pension funds will go into the reserve fund. Donations of $1000 were made by Bishops Nichols and Curry.

Dr. A. S. Jackson, present financial secretary of the AME church, reported a total of $31,598 in the pension fund treasury. Bishops Fountain, Greene, Davis, Wright and Curry served as counselors to the new board.

A.M.E.'s Elect 2

Newly-Elected Bishops of AME Zion Church

Afro American — Baltimore, Md. 5-20-44



5-20-44

These men were elected to the bishopric of the AME Zion Church, which closed its two-week conference in Detroit, Monday. Their election took 24 hours and covered 3 days. Left to right: Bishops Walter W. Slade, Charlotte, N.C.; Buford F. Gordon, Charlotte, N.C.; Frank W. Alstork, Philadelphia and E. B Watson, Norfolk, Va.

New Bishops

Afro American
Baltimore, Md.

Upsets Mark Election of General Officers

4 DAYS OF VOTING

5-20-44

Women Lose Battle for Equal Status

PHILADELPHIA

The Revs. George W. Baber of Detroit and John H. Clayborne of Little Rock, Ark., were elected to the bishopric during a 35-hour election session of the 32nd Quadrennial Conference of the AME Church which ended Sunday.

Bishop Clayborne was assigned to West Africa and Bishop Baber to South Africa.

As a closing act, the Episcopal committee returned all bishops to the districts they supervised for the past four years. 5-20-44

New Pension Department

Prior to the consecration of the two new bishops, delegates approved the creation of a new pension department, sponsored by the Rev. D. L. Witherspoon, of Memphis, Tenn., who was elected its secretary-treasurer. 5-20-44

Women Lose Out

Ignoring a resolution approved the previous day and sent to the United States Congress, flaying discrimination because of race, religion or sex, a legislative resolution recommended by the revision committee to ordain women was defeated by a large margin.

While scores of women have been licensed to preach, the denomination refuses to ordain them which would permit them to perform the sacrament of marriage

New S.A. District

In creating a new district, delegates authorized the division of South Africa into two units. The area was formerly supervised by Bishop F. Madison Reid who was returned to one of the districts.

Merger Ordered

Acting on the recommendation of the Bishops' Council, the conference ordered the merger of the Woman's Home and Foreign Missionary Society and the Parent-Mite Missionary Society. The two groups were first requested to merge in 1932 but failed to take any formal action themselves.

Mrs. Lucy M. Hughes, of Cameron, Texas, was elected president of the new unit. 5-20-44

Mrs. Christine Smith, secretary, and Mrs. Helen Williams, of St. Louis, Mo., treasurer.

Women Provoked

Following the defeat of the regulation to permit women to be ordained, charges of discrimination because of sex were hurled from the floor by irate men and women delegates.

The demand for roll call vote was overruled by Bishop R. R. Wright who was presiding.

SINGLETON LOSES

In an upset Dr. George Singleton, editor of the Christian Recorder for eleven years, lost to the Rev. David Morris, Sr., of Atlanta, 474 to 771.

Dr. W. K. Hopes of Hartford, Conn., was elected manager of the AME Book Concern over R. R. Wright, 3rd, 319 to 80.

Balloting lasted four days until all major offices were filled.

Dr. J. S. Brookings of Mobile, Ala., defeated the Rev. M. W. Thornton for the editorship of the AME Review.

Selby Acclaimed

E. A. Selby, head of the Sunday School Union, was re-elected by acclamation. Dr. C. W. Abbington was renamed editor of the Sunday school literature and the Rev. E. C. Hatcher, editor of the Southern Christian Recorder, 5-20-44

Others Elected

Other elections include: Dr. L. L. Berry, New York, secretary of missions; the Rev. L. H. Hemingway, secretary of church extension and A. S. Jackson, financial secretary.

Herbert L. Dudley was elected president of the Lay Council.

Elected on Fourth Ballot

The Rev. Mr. Baber was elected on the fourth ballot by a total of 915 votes, and the Rev. Mr. Clayborne on the fifth by 962, the highest number ever polled for an AME bishop. The latter's nearest opponent, Dr. Joseph Gomez, of Cleveland, received only 481 votes.

First from Michigan

The Rev. Mr. Baber, a native of Arkansas, attended Wilberforce University, where he received his D.D. degree, holds an LL.D. from Edward Waters College, Jacksonville, Fla., and is the first AME bishop to be elected from the State of Michigan.

He has received five appointments in the past 25 years and recently completed construction of a $30,000 church edifice at Laport, Ind. 5-20-44

He is married and the father of five children. They are Barbara Ann, 10; Flora, 12; Benny, 13; G. W., Jr., 16, and Mrs. June Woodson.

The Rev. Mr. Clayborne, 59, a native of Arkadelphia, Ark., a resident of Little Rock and presiding elder of the Fifth Arkansas District, was defeated for the bishopric four years ago at Detroit.

He is a graduate of Shorter College, former editor of the Christian Recorder, former president of Shorter, his alma mater, and is married and the father of four children.

12-1944

AME

GEORGIA AFRICAN METHODISM

Christian Recorder. Philadelphia, Pa.

Sixteen Years Of Fountain

1-6-44

BISHOP FOUNTAIN

By Clarissa Brownlea

Perhaps nowhere in the connection has such a stupendous piece of constructive work been accomplished as in Georgia, spearheaded by the indefatigable William Alfred Fountain. Years ago he faced a bankrupt Morris Brown and a demoralized constituency. He had the vision and courage to leave the old Boulevard-Houston Street site, remove the college to the West-side and become a part of the Atlanta University System. Those were dark days. He was hissed, criticized, columniated. 1-6-44 He said not a word to his traducers but marched steadily forward. Confidence was regained gradually. The "Georgia Regulars" rallied around the standard, and today Morris Brown College is out of debt, accredited as a Class-A institution, owns its cmpus, and buildings, fifty-odd acres for expansion and has over $100,000 cash Endowment. If that is not a miracle then the writer craves more light on the meaning of the term. 1-6-44

Now Bishop Fountain is in the midst of a Hundred Thousand Dollar Rally which ends within sixty days. When the amount shall have been raised the institution will receive an additional two hundred thousand dollars as a gift. Selah. The method is simple. "One dollar from or for every member." "Several of the ministers have already paid out mouths in advance. Dr. Wm. R. Wilkes of Allen Temple, Atlanta, and W. C. Davis of St. Phillips, Savannah led with $1,500 and $1,300 respectively. It will be done.

While the gigantean program of education is being fostered no interest o the church suffers at his hands. The following statistics are loudly vocal and vociferous:

Conversions	Added	Full	Mem	Dollar Money	Increase
South Georgia	432	608	11584	$5141.00	$784.00
Southwest	606	940	14,491	5653.00	772.00
Americus	267	382	9354	3626.00	850.00
Augusta	424	594	12231	4481.10	1018.50
North	344	487	8652	3818.50	430.50
Atlanta	595	1019	19364	7664.50	484.10
Macon 1-6-44	486	629	12197	5539.00	622.00
Georgia	458	851	16057	7791.00	657.00
TOTAL	3612	5510	104940	$43714.10	$5618.10

Bishop Fountain is a super-organizer, and a most careful administrator. His work in Georgia during the last sixteen years hs been outstanding and challenging. In very truth he is a "sweet preacher." He likes to hear the "Georgia Regulars" sing "Sweet Jesus, He is the Lilly of the Valley, the Bright and Morning Star, Praise His Name." He was born in Georgia, loves Georgia, serves Georgia, but in the meantime Bishop Fountian is a churchman in the broadest and finest sense of the word. For twenty-four years he has adorned the African Methodist Episcopal Mastaba. Let him be returned to his beloved red hills. So say we all.

Bishop Fountain Addresses AME Ministers' Union

Daily World
Atlanta, Ga.
5-25-44

By H. C. CARSWELL

The regular weekly session of the AME Ministrs' Union was marked by an illuminating address by Bishop W. A. Fountain. Introducing Bishop Fountain, Dr. R. E. Romans, president of the body, said, "this session of the Union today is history-making in several important respects. We have here today a bishop who has the single distinction of being the first of the AME connection to be appointed the fifth time to any Episcopal district. This record is due to the fact of Bishop Fountain's untiring efforts in redeeming Morris Brown College, retiring a debt of over $200,00, thus giving the institution a permanent home." Especial mention was also made of the close tie-up and cooperation which President W. A. Fountain had given to this program, and under whose administration the school has now attained an endowment of $200,000, and rates favorably with other institutions .

Dr. David Norris, formerly pastor of and member of the Union was elected editor of the Christian Recorder, our mother paper. Dr. W. R. Wilkes, pastor of Allen Temple AME, brought echoes from the General Conference. Dr. Wilkes reviewed highlights of the convention, among which he explained merging of the Parent Mite Missionary Society and the Woman's and Foreign Missionary Society into one big organization, and the creation of a new Episcopal district in Africa, the creation of a separate pension fund department and the elevation of Dr. George Baber and Dr. J. H. Clayborn to the Episcopacy.

Ministers and members of the Union were enthusiastic over the return of Bishop Fountain and a vote of thanks was taken and extended to him by the body.

One Dr. Simmons of the Seventh Day Adventist Church adressed the Union and asked for the cooperation of the Union in a city-wide program. 5-25-44

The writer was elected official reporter, to take the place vacated by the recent elevation of Dr. David Norris to the editorship of the Christian Recorder; Rev. R. T. Bussey, pastor of St. Phillips AME Church, was elected assistant. Dr. W. Boyd Lawrence announced a meeting of the Trustee Board for Tuesday, May 30, at Morris Brown College.

"Some Bases for a durable Peace," was announced as the subject for discussion at the next regular meeting, with Rev. T. D. Alexander, pastor Turner Chapel Church, leader.

Bishop W. A. Fountain announced the following appointments: Rev. W. L. Brown, formerly pastor of St. Mark AME Church to Flipper Temple station and Rev. J. W. Judge goes from Amanda Flipper AME Church to St. Mark station.

Missionaries of AME Church Are Made One

Daily World
Atlanta, Ga.
5-26-44

PHILADELPHIA — (A N P)—A merger of two missionary societies, the Women's Mite Missionary and the Woman's Home and Foreign Missionary societies was hailed as an advanced step by the AME's last week as the 32d Quadrennial conference effected the consolidation.

Merger of the two societies ended a feud which has been hanging fire for many years, and united two age old groups. The 70 year old parent mite missionary society made a courageous fight to retain its identity which was lost by a conference veto. 5-26-44

The name of the consolidated organization is the Women's Home and Foreign Missionary society and Mrs. Lucy Hughes of Texas, a missionary dynamo was elected new head. Other officers include Mrs. Christine S. Smith, Detroit, general secretary; Mrs. Anna E. Heath, Florida, first vice president; Mrs. Joseph Gomez, Cleveland, second vice president; Mrs. Edith T. Stewart, Illinois, third vice president; Mrs. C. E. Bennett, Waycross, Ga., fourth vice president.

THE AMERICAN BIBLE SOCIETY

Star Of Zion
Charlotte, N. C.

(A statement to be incorporated in the Episcopal Address to be read by Bishop Monroe H. Davis at the General Conference of the A. M. E. Church to be held in Philadelphia in May, 1944.) 4-13-44

For twenty-four years the African Methodist Episcopal Church has closely cooperated with the American Bible Society through the Secretary of the Cleveland Division of the Haven Memorial Agency.

Four years ago a vacancy occurred in that office through the elevation of the incumbent to Episcopal honors, and upon recommendation of the Bishops of the Church, Rev. V. C. Hodges, an elder in the Baltimore Conference, was chosen by the Board of Managers of the American Bible Society for that work.

Within the limits of his budget, and with due regard for his prescribed area of operation, the present encumbent has sought to meet the scripture needs of our racial group. During the quadrennium ending December 31, 1943, a total of 151,346 Bibles, Testaments and Portions were distributed through the Cleveland Division.

4-13-44

The total missionary objective of the American Bible Society commends itself at once to our favorable consideration, and challenges us to action in the effort to spread the WORD far and wide, and make possible to all the story of Him who came that we might be the recipients of the more abundant life.

BISHOP GREGG REVIEWS NAVY RECRUITS.—

Bishop John A. Gregg of Kansas City, Kas., with Commander Daniel W. Armstrong, assistant recruit training officer at the Great Lakes Naval Station, reviews a company of Navy recruits at Camp Moffett, one of the camps which make up the Great Lakes Naval Training Center in Illinois. Bishop Gregg led a delegation of church dignitaries to the huge training center. To the rear of the bishop is the Rev. A. Wayman Ward of Chicago. Others in the party included Rev. R. A. Adams, A. M. E. presiding elder from Kansas and Mrs. Mary Scott of Chicago. Bishop Gregg who has visited the bases and camps of fighting men throughout the world, was making his first tour of a Naval establishment.

BISHOP WRIGHT'S THIRTY-FIVE YEARS AS A MISIONARY 9-14-44

Christian Recorder

Philadelphia, Pa.

Bishop R. R. Wright, Jr., is without question, the most versatile leader of his race and has for a number of years, been out in front of all his contemporaries. The record of his achievements in a number of fields of human endeavor is as formidable as an election sheet. In each and all of them, he has made worth while contributions: However, his greatest achievements have been in the cause of Christian Missions.

Too frequently when we speak of Missions, it is understood that we mean, the raising of money for the cause of missions, converting the heathen or aiding some mission preacher with a stipen from the Missionary Treasury. This is not the connotation of the word, Missions, when we think of the Missionary activities of Bishop Wright. He has striven through the years, not only, to have people accept of Christ as a personal Saviour; but has sought to have them translate the joy and happiness resultant from such acceptance. into deeds of service to God and their fellowmen. 9-14-44

He began his Missionary work, with the beginning of his ministry. He was found as a young preacher giving himself, without stinct or reservation to a section of Chicago, Ill.. where the people needed not only God and the Church to save their souls; but, where they needed guidance in all the ramifications of life. From that far off day to this Bishop Wright's interest in human uplift and betterment has grown with the years.

Bishop Wright, has by word of mouth and his trenchant pen, inspired and enlightened thousands; These have in a measure caught his missionary spirit and are rendering heroic service at home and abroad.

As a missionary in the home field, one needs but briefly scan his recorord through the year to be convinced of his deep and genuine interest in the great missionary enterprise.

The Foreign Field

9-14-44

When Dr. R. R. Wright, Jr., was elected to the Episcopacy, at the General Conference of the A. M. E. Church, in New York City, 1936 and was assigned to South Africa; There were many who doubted that he would go and voiced their doubts, by saying, "Wright will never go."

Africa, but wrote his name high upon the scroll of achievements and set an all time high by his accomplishments on that Great Continent. 9-14-44

He believed that God had called him to that great task, and upon his first trip back to the states, convinced the Church that his conviction was deep and genuine. Who can ever forget the profound and lasting impression he made upon the Great A. M. E. Church, at Montgomery, Ala., during the Bishops' and Connectional Councils.

Sorely afflicted, unable to shake hands with his brethren, a mere shadow of his former self; he stood like a prophet of old and stirred the hearts and minds of a vast audience. He declared on that memorable occasion, in the words of the Great Apostle to the Gentiles, " I was not disobedient unto the heavenly vision."

In matchless eloquence and soul sincerety, the Bishop, lead the great throng to a mountain of vision, hither to unattained, and all present could appreciate the affect of Paul's address upon King Agripa and Festus. Those who listened to Bishop Wright, had they given voice to their deep seated feelings, would have said, "Your enthusiasm for our mission work in Africa, doth make us ashamed of our indifference!" 9-14-44

It is impossible to recount all his achievements in South Africa, but notably among them, is the Crogman Clinic that is doing a fine job in caring for the health of the people and saving many lives; The Teacher Training School, where young men and women are being prepared to go back and elevate their own folk; The Domestic Science Department at Wilberforce Institute. Under his supervision and direction this school has a rating that is acceptable to the Government and receives Goverment support. It was Bishop Wright, who in his far sightedness, selected Dr. Joseph R. Coan, a man of great the past four years. It is impossible to evaluate the contribution as well as fine preperation who has carried on so nobly for Bishop F. M. Reid and the church during Bishop Wright has made to the Cause of Missions in South Africa. His interest in that great field has not wanted a bit, he never speaks, but, what he mentions Africa and by motion pictures of that land and people he is educating the people every where and deepenning their interest in th cause of missions. 9-14-44

Thirteenth Episcopal District

This article inadequately gives a pen picture of this great Missionary; however, it cannot be properly concluded without a word of what the Bishop has done and is doing in the Thirteenth Episcopal District. When Bishop Wright, in 1940, was assigned to this district, the missionary work was at low tide; Politics and ambition for places of preferment was the order of the day; The missionary work was a pretex to the accomplishment of selfish purposes. The missionary money raised was so meager that there was little for to home and foreign fields. The stipen given the ministers on mission charges was so small and inconsequential, that the men left the churches to their fate, while they sought other means to support their families.

Under the leadership of Bishop Wright all this is changed and the work of mission throughout the District is looking up and the receipts for missions has increased four fold. We are just beginning and it is impossible to foretell what the future shall be. 9-14-44

The entire District is happy to have Bishop Wright and his gracious wife to lead them forces in the Thirteenth District and delight to honor them. The ministers and laymen are looking forward to September 8th, the Thirty-fifth wedding Anniversary of these fine people, when the District shall in a fitting manner show their appreciation for their worth and service.

G. HORACE JENKINS.

Stormy Session Ensues At AME Gen'l Confab

Daily World Atlanta, Ga. 5-10-44

Proceed With Vote On Gen'l Officers At Philly Meeting

BY I. P. REYNOLDS

PHILADELPHIA, — (S N S) — Georgia's state-endorsed candidate for the A. M. E. bishopric—the Rev. W. R. Wilkes, pastor of Allen Temple Church, Atlanta,—withdrew from the heated race early Tuesday, while later in the day, the Rev. George W. Baber, of Detroit, and John H. Claiborne, of Arkansas, were elected to the highest honors in the connection.

The Right Reverend W. A. Fountain, acting senior bishop who was presiding caimed a stormy session earlier in the day as the balloting opened in the arena, home of outstanding pugilistic battles. There was much concern as the election for the new bishops proceeded.

A report stating that two new men were recommended for the positions because it was believed that Bishop Flipper, senior bishop of the church, was to retire, received quick correction. It was later voted that Bishop Flipper be kept on the active list.

A resolution was passed to reconsider a motion for three bishops to be elected but the house went into an uproar when the majority voted to elect two instead. The chairman had difficulty in halting the demonstration but it was later voted that two bishops be elected. 5-10-44

Balloting for the bishopric took the majority of Monday and Tuesday. There were several ballots without a majority being secured by any candidate. During the heat of the election, accusations were hurled at the tellers; there was prayer meeting and a cool-off adjournment period of 30 minutes. Selection of Rev. Baber came on the first complete ballot, and the contest between Revs. Claiborne and Gomez, of Cleveland, elected the former.

The A. M. E. General Conference will proceed with the election of general officers today. Several Georgians are candidates for the many posts at issue.

AME's Attack Vital Conference Problems

Daily World- Atlanta, Ga. 5-7-44

FLASH!

PHILADELPHIA, Pa.— (SNS)— The African Methodist Episcopal Church General Conference will elect two bishops at the session here beginning May, 8.

In a special vote Saturday, it was decided that all bishops will be continued although three had reached the retirement age. Bishop J. S. Flipper, of Atlanta, the senior bishop, will continue an active bishop for life by vote of the conference.

PHILADELPHIA, Pa.— (SNS)— The General Conference of the African Methodist Episcopal church, in its 32nd session, brought African Methodism back home, when it convened in the "city of brotherly love." the past week. Here in the city where 128 years ago Richard Allen, tired of the failure of the Christian Church to square its practices with its precepts, the followers of Richard Allen have influxed the city several thousand strong. First there was the trickle of General Officers and the heralds of this and that candidate for the sacred office of Bishop.

Within the next 10 days the streamlined General Conference will make many decisions that will affect a million African Methodists, scattered throughout North America, parts of South America, the West Indies and Africa.

SIGNIFICANT SESSION

Any quadrennial session of the General Conference is significant, but none more so than the present, when the delegates, led by the bench of Bishops, must steer Methodism's ship between war and post-war confusion and uncertainly. The Bishops and the church are not unmindful that a new social order is being fashioned under their very nose. They intend, therefore, to do all in their power to bring the full impact of the Christian religion to bear upon the vexing questions of the times. 5-7-44

Every profession may be found among the lay delegates. For the first time the alternates were honored to be seated with the regular delegates. There are 97 lawyers, plus public school principals, teachers, businessmen of all kinds, representing a cross section of all that is best and most worthwhile in colored America.

Host to this great assemblage is Bishop David Henry Sims, presiding bishop of the First Episcopal district whose record since he succeeded the late Bishop William H. Heard in the district, has attracted within and without ecclesiastical circles. Throughout each days' session he is accompanied on the eclastical bench by all the Bishops of the AME church; general officers and their wives, while to the right is the august assembly of press representatives and conferences secretaries. 5-7-44

Assisting Bishop Sims in making the vast host of delegates and visiors stay so interesting and pleasant are: Rev. Mahon M. Lewis, pastor of the Greater St. Mathew's church; Rev. Eustace L. Blake, pastor of Mother Bethels AME church, the mother church of the connection and a Citizens' Committee, headed by Major R. R. Wright, Sr., local banker.

FLIPPER SENIOR BISHOP

The senior bishop of the church is Bishop Joseph Simeon Flipper, presiding bishop of the 7th Episcopal district. The years have laid a heavy hand on the venerable prelate, now past four score; and it is quite likely that the Quadrennial will have to open and conclude without his wisdom, distilled through years of exrperience. In his stead, the Rt. Rev. William A. Fountain, of the 6th Episcopal district, is presiding.

As usual the election of new Bishops is perhaps the feature of the Quadrennial in which the public displays most interest. It is onw believed that four or perhaps five, new members of the Bench of Bishops will be consecrated at Mother Bethel AME Church on Mother's Day morning.

"There must be a new church program for the changing social order," stated Bishop D. H. Sims, and the General Conference in addition to hearing reports, will make rules governing the religious body for the next four years.

MERGER PROPOSED

Of interdenominational interest is the proposal that will be made to merge the AME and the AMEZ Connections. 5-7-44

The foreign mission program of the church is to be re-set. Lend-lease has served to take large numbers of white people to Africa who otherwise might never have gone there. They are carrying with them their concepts. "The church is affected by politics in foreign countries. It must become world-conscious. We need new and increased personnel, and amplified and improved programs, further stated Bishop Sims.

Plans are in the making to merge the two missionary societies of the church-the Mite Missionary Society, headed by Mrs. Christine M. Smith; and the W. H. and F M. Society, headed by Mrs. Lucy Hughes of Texas. Another matter on which a definite pronouncement may be expected is the political role of the church in this country.

The escort party of Governor Edward Martin and Mayor Ber-Edward Martin and Mayor Bernard Samuel on the opening night was headed by Atty. Lewis Tanner Moore, a lineal descendant of the late Bishop Tanner. Music was furnished by the A. C. Billbrew chorus of California and the Pottinger Musical Combinations.

MRS. ROSEVELT MEETS

Friday at noon the General Conference was keyed to the point of graciousness for the greetings of President Roosevelt, brought by Mrs. Eleanor Roosevelt. Her accompanying associates were Mrs. Crystal Bird Fauset and Mrs. Mary McLeod Bethune. 5-7-44

Bishop D. Ward Nichols will deliver the worship service message today at 11 a. m. with Bishop G. E. Curry, presiding. Impressive memorial services as a tribute to Bishop E. J. Howard, with the Supreme Council of Free and Accepted Masons, sharing, will be a highlight. Other demised general officers, wives and churchmen will be paid tributes.

Monday evening, May 8, there will be a parade of Costumes, directed by Mrs. Jaynes of Mt. Pisgah AME church. The following Tuesday there will be a pageant, with a cast of 1000—"The March of Religious Progress Among Negroes in America," with the AME church and its founder, Richard Allen, as types.

From all indications the fireworks will set in action as to the election of Bishops and General Officers around May 8.

First Lady Addresses AME Conference

Daily World- Atlanta, Ga. 5-9-44

PHILADELPHIA, Pa.—Mrs. Eleanor Roosevelt receives a bouquet from Carver Sims, 10, daughter of Bishop David H. Sims (left) after the First Lady spoke at the arena before the 32nd General Quadrennial Conference of the African Methodist Episcopal Church which is holding a two-week session here. Bishop John A. Gregg and Mrs. Sims are on right of Mrs. Roosevelt. (INS photo).

Mrs. Roosevelt Inspires Huge Philadelphia Throng

Daily World- Atlanta, Ga.

Warns Unity On Home Front Will Strengthen Those On War Front

By DAVID NORRIS

PHILADELPHIA, Pa.—(SNS) More than twenty thousand people gathered in the City Arena to hear Mrs. Eleanor Roosevelt, in a good-will address, on behalf of the Interracial Fellowship commission at the 32nd General Conference of the African Methodis Episcopal Church.

Bishop John A. Gregg, of Kansas City, Mo., presided. Mrs. C. Eyrd Fauset presented the "First Lady of the Land" and Mrs. Sadie Alexander gave the response.

Bishop David H. Sims, Philadelphia was in charge of the program presented the traveling companions of Mrs. Roossevelt.

GIVEN GREAT APPLAUSE

Applause greeted Mrs. Roosevelt as she told the assembly "Unity on the home front will strengthen those on the war front. Our soldiers are all Americans, regardless to where they come from. I hope we will work together and face the issues of the future with courage." 5-9-44

"Speaking further, Mrs. Roosevelt said. "we must face the fact that in the future, we must work with the people of all races. I have always wanted to do something about hate." In the future everybody must have equal economic opportunities to use whatever you have achieved to the extent of your ability."

Special music was furnished by the Eva Jessye Choir and a trio from Texas.

The organization of the conference committees was the main topic of discussion in the Friday morning session. Dr. J. D Howell, Detroit, Mich., was elected chairman of the Episcopal committee, with Rev. O. Sherman of Arkansas vice chairman; Dr. W. A Fountain, secretary; Rev. R. C. Ransom the third of Ohio, assistant secretary.

POST-WAR PROBLEMS COMMITTEE 5-9-44

A special committee on post-war problems was appointed with the Rev. A. J Carey, Jr., of Chicago, chairman; Rev. Joseph Gomez, Cleveland, Ohio; O. A. Wilson, New Orleans; Major R. R. Wright, Philadelphia; W. R. Wilkes, Atlanta; Mrs. Annie Heath, St. Petersburg, Fla.; Mrs. Sadie Alexander, Charles Mills and Attorney Perry Jackson, Cleveland, O. They are to make a special report on the close of the conference.

Bishop W. A. Fountain, Atlanta, Ga., acting senior Bishop, announced that special services will be held Sunday at the seat of the General Conference when several Bishops will be heard.

Dr. E. Stanley Jones, world famous missionary, addressed the assembly Thursday night on the problems of "Christian Missions."

General Officers of the AME church made their quadrennial reports.

Hastening the contest for connectional honors is one of the main features of the conference. Dr. George T. Sims of Birmingham secretary of the general Conference announced that there are more than 1,500 delegates who will vote in the election.

EPISCOPAL COMMITTEE NAMED; ATLANTANS LISTED

Members of the all-powerful Episcopal Committes were named during the Friday session of the 32nd Quadrennial Conference of the African Methodist Episcopal Church meeting at the Arena, 16th and Market streets.

This committee which will assign all bishops to their Episcopal areas before the close of deliberations is perhaps one of the most inportant. Those named and the districts from which they come are as follows: First, Reverends J. Y. Link, Y. L. Sims and Henry Robson and Blanche Robinson Second Revs. J. T. Bailey, J. S. Gossey and C. W. Trayborn and J. D. Caldwell, Third Reverends C. T. Powell ,B. H. McLain and R. Davis and P. J. Gardner.

Fourth Reverend J. D. Howell, Dr. J. A. Alexander, Mrs. E. W. Robinson and Albert Williams. Fifth Reverends F. D. Jordan, S. H. Lewis and John Barbor and Harvey Williams. Sixth President W.A. Fountain, Jr., I. Bland, Dr. R. A. Billings and Donald Thomas. Seventh, Reverends H. W. Walker, L. D. King, C. G. Garrett, and M. P. Grant. Eighth Reverends H Thomas Primm, C. G. Scrivens, Honorable B. A. Green and Dr. R. C. Pierce. Ninth Reverend G. R. Polk. Reverend J. C. Jarrett, J. J. Russell and B. J. Mahaley. Tenth Dr. J. H. Smith, Dr. B. T. Alexander, Prof L. B. Kinohion, Miss Coy. Washington. Eleventh, Reverends W. F. Ball, B. A. King, C. H. Henry and A. L. Lewis. Twelfth, Reverends O. Sherman, J. S. Johnson and W. S. Pain and Dr. E. W. West.

Thirteenth, Reverends B. M. Hughes, A. F. Davis and O. M. Travis and Dr. Hamler. Fourteenth Reverends S. J. Holley, W. W. Harris and Mrs. E. L. Wilson, and Mrs. Mary J. Young. 15th Reverends R. C. Ransom, 3rd, C. S. Spivey, Dr. G. H. Reed and G. W. Andrews. Sixtenth Revs. S. H. Williams, D. P. Tolbot and N. S. Allen and Ray E. Hughes.

Arrested By Tenn. Police On Pa. Request

Daily World Atlanta, Ga. 12

6-20-44

Failed to Appear In Philly To Answer Four Libel Charges

PHILADELPHIA—(S N S)—An extradition hearing has been set June 29 for Ira T. Bryant, former secretary of the AME Sunday School Publishing Board, Nashville, Tenn., who forfeited $4,000 in bonds on charges of criminal libel growing out of his arrest at the General Conference here.

The law firm of Raymond Pace Alexander revealed this week that in a reply to a request from Assistant District Attorney Franklin E. Barr, the Nashville, Tenn., Chief of Police arrested Bryant on June 16 for the libel charge and bail jumping. The extradition is slated there.

Bryant failed to appear here May 31 to answer the charges preferred against him by Bishops R. R. Wright, Jr., of Wilberforce, Ohio; W. A. Fountain, of Atlanta, Georgia; David H. Sims, of Philadelphia, and Dr. A. S. Jackson, of Washington, D. C.

He was arrested in Philadelphia May 10 on a warrant sworn out by Bishop Wright, who based his charges on articles contained in circulars Bryant reportedly had been distributing on the AME conference floor and in the New Era, a purportedly Sunday School organ Bryant continues to publish at Nashville. Bishop Wright contended that the articles were libelous in nature and designed to defame his character. The charges was given a preliminary hearing by the other high churchmen were held, Bryant on May 31 and held to the grand jury on $1,000 bail in the Wright warrant. He put $1,000 cash money to obtain release. Additional bail was required under the Fountain-Sims- charges. For many years Bryant is said to have contended that if the dealing were not true, the bishops and church officials should take similar. 6-20-44

After being held for several hours at the Pine Street Police Station near the Arene where the Jackson warrants sworn out later.

12-1944

AME

EDITORIAL

THE THIRTY-SECOND SESSION of the General Conference of the African Methodist Episcopal Church will be remembered as one of the greatest of our history.

Christian Recorder — Philadelphia, Pa.

The work accomplished was fully worth the many long hours of continious session. The Bishops, were found on the alert and looked carefully into each and every question in an effort to safe guard the interest of the Church—Bishop David H. Sims, Episcopal-host crowned himself in unexcelled glory in planning the program and caused National attention to be turned on our daily sessions.

Bishop W. A. Fountain, acting Senior Bishop on more than one occasion proved himself a great leader. 5-18-44

The Conference paid tribute to the long years of active service of Bishop J. S. Flipper by retaining him on the active list of Bishops, he will go down in history as one of the Imortals of Allen's Church. Elected in 1908 he starts on his thirty-seventh year an active Bishop of the A. M. E. Church.

It will take some time for the Church to fully catch up with the advance movements put in motion this week.

One new Episcopal District was created in South Africa.

Mergering of the two Missionary Societies, Creating a Separate Pension Department: Women denied the rights to be ordained; Repealing the law to retire Bishops on reaching their seventy-fourth birthday before the opening day of a General Conference.

Granting retirement to Dr. J. H. Wilson, veteran Editor of the Western Christian Recorder.

Changed the law passed at the last session of the General Conference affecting election of a Secretary of the General Conference so that the election will be held at the opening instead of along with other General Officers. 5-18-44

Two new Bishops elected are Dr. George W. Baber of Detroit, and Dr. John H. Clayborn, Little Rock, Ark. Five new General Officers elected are Rev. David Norris, Editor of The Christian Recorder; Dr. J. S. Brookins, to the Editorship of The A. M. E. Church Review; Dr. Fred Hughes of St. Louis, Editor of The Western Christian Recorder; Dr. D. L. Witherspoon, Memphis, Tenn., Secretary-Treasurer of the Pension Department and Mrs. Berdie DeLyles to Edit the Woman Recorder.

Several changes in the laws affecting Annual Conference Finance, Election rules of General Conference delegates, General Officers holding two positions were passed by the Conference.

In spite of the increases in National income the Conference was wise in that no new Taxes or Assessments were placed on the local churches, although the present law of ten cent for each member in every Pastoral charge will be expected to be collected and sent to the Pension Department. 5-18-44

The Episcopal Committee is to be commended for their work in the assignment of Bishops. The leaders from all sections of the Connection demanded their return for another four years.

THE CHURCH HAS SPOKEN

There must be a united effort by Bishops, Ministers and Laymen to make this the greatest Quadrennium of our history.

The election will stand out as one of fairness, each candidate for any position in the Church believes that every ballot was truthfully counted and that no tricks nor false counts were allowed. God Bless our Bishops, General Officers and leaders for their stand on a fair election.

Philadelphia, the "City of Brotherly Love" has again lived up to her record of great entertainments. The hard working pastors of the city forgot themselves in their effort to make it pleasant for the visitors.

Bishop Davis Undertakes Censorship of Press

Journal & Guide — Norfolk, Va.

ON EASTER SUNDAY in Norfolk, Bishop M. H. Davis used approximately an hour preceding his sermon at St. John's AME Church haranguing the congregation with misrepresentation and denunciation of the Negro press in general.

During the sessions of the annual conference of the second Episcopal district of the AME Conference held during the week at St. James Church, South Norfolk, the bishop carried on his harangues. 4-22-44

On Friday the Journal and Guide sent a reporter-photographer to the conference. He was insulted and brow-beaten by the bishop.

The cause for all of this, as stated to our representative, and as implied in his cagy castigation of the press before various audiences during the week is the fact that the Journal and Guide, and other papers, published an objective, factual news report of the final law suit at Henderson, North Carolina, when the court assessed a judgment against the bishop and certain others in the amount of $42,840, requiring the repayment to Kittrell College of that amount, derived from what the court decreed to be the illegal sale of endowment securities of the college. Bishop Davis is, or was, chairman of the board of trustees of the college.

The Journal and Guide, and other newspapers, covered the trial at Henderson as a public service. Certainly a lawsuit, in which Bishop Davis and associates were being sued for the recovery of endowment funds of the college, was news of the first order. There had been several prior lawsuits, and the matter was general knowledge, and the public was interested in the outcome. The Journal and Guide made no editorial comment; merely published an objective news story. 4-22-44

Notwithstanding the decree of the court, with the state of North Carolina as the complainant, the bishop has sought to make the public believe that he is a martyr, that there was nothing irregular about he transaction.

For the first time, the Journal and Guide, as a matter of self-defense, will go into that aspect of the matter. If there was nothing improper, or irregular about the sale of endowment assets of Kittrell College, why did the Superior Court of Vance County, N. C., assess a judgment of $42,840 against Bishop Davis, who was chairman of the board, and against the members of the board, requiring them to replace the funds; and why did not Bishop Davis and his colleagues carry the matter to the Supreme Court of North Carolina?

We ask that question in defense of the press, which the bishop continues to denounce. We state also, that the press was charitable enough to give Bishop Davis and his colleagues the benefit of the doubt. In the same article in which this paper made an unbiased report of the decree of the court, the Journal and Guide said: 4-22-44

The defendants represented to the court that all of their acts with reference to the Duke Power Company stock had been in good faith, and the proceeds had all been used for the benefit of Kittrell College, particularly at a time when the college was in dire financial straits. They pointed out that in their best judgment the action taken by them was necessary to save the institution.

If the Journal and Guide had wanted to do Bishop Davis an injustice it could have omitted to present his side of the case.

It developed during the litigation, which went on for nearly three years, that among the claims against the college was one for approximately $18,000 held by Bishop funds which Bishop Davis and his this point the decree of the court was specific:

It is, by consent, ordered, adjudged and decreed that this judgment is a complete and final adjudication of all matters and things in controversy and of all rights of, among and between the parties to this action, and shall be given that effect, and the defendant trustees shall have no right or cause of action against Kittrell College by reason of this judgment or the payments of any part thereof.

The plain intent of the court will not be miscarried if, for instance, the churches of the second Episcopal

On

4-22-44

Davis, who, the record shows, had colleagues disposed of — converted become the college's largest creditor, into cash and applied to the pay- having sold the college livestock, ment of current indebtedness — other chattels and supplies. We were not restricted, why did a North have never doubted the bishop's Carolina court of record decree claims, but for the first time, we their replacement and lodge a judg- say now editorially, that a man of ment against the Bishop and his Bishop Davis' age and experience colleagues in order to insure the should have known that it is ele- replacement? 4-22-44 mentary that a college board of trustees has no right to sell, trade, or otherwise dispose of endowment funds of an educational institution for current or open debts, unless such funds are unrestricted. If the

district, over which Bishop Davis presides, are asked or required to liquidate these personal judgments by raising funds "for education" or other high sounding causes.

Likewise, if the money is paid from other funds of the A. M. E. churches in this district, then restitution will be exacted from the members who are least able to bear the burden, and the wrong-doers will twice benefit from their admitted wrong-doing. 4-22-44

A free press is essential to the dissemination of information in the public interest. In the unfortunate litigation in which Bishop Davis was involved, the record will show that the Journal and Guide has been unbiased. A newspaper cannot make court decisions public without arousing the displeasure of those who are adversely affected by such decisions.

Nevertheless, newspapers have a public duty to perform, and they are not absolved from the performance of this duty by reason of the embarrassment of individuals whose public acts are subject to public scrutiny, but who would wish to conceal from public view their public acts and the consequences thereof. 4-22-44

In this controversy The Journal and Guide is willing to stand on its record. Is Bishop Davis willing to stand on his (court) record?

A.M.E.'s Elect 2

New Bishops

Afro American

Upsets Mark Election of General Officers

Baltimore, Md.

4 DAYS OF VOTING

5-20-44

Women Lose Battle for Equal Status

PHILADELPHIA

The Revs. George W. Baber of Detroit and John H. Clayborne of Little Rock, Ark., were elected to the bishopric during a 35-hour election session of the 32nd Quadrennial Conference of the AME Church which ended Sunday.

Bishop Clayborne was assigned to West Africa and Bishop Baber to South Africa.

As a closing act, the Episcopal committee returned all bishops to the districts they supervised for the past four years. 5-20-44

New Pension Department

Prior to the consecration of the two new bishops, delegates approved the creation of a new pension department, sponsored by the Rev. D. L. Witherspoon, of Memphis, Tenn., who was elected its secretary-treasurer.

Women Lose Out

Ignoring a resolution approved 5-20-44 the previous day and sent to the United States Congress, flaying discrimination because of race, religion or sex, a legislative resolution recommended by the revision committee to ordain women was defeated by a large margin.

While scores of women have been licensed to preach, the denomination refuses to ordain them which would permit them to perform the sacrament of marriage.

New S.A. District

In creating a new district, delegates authorized the division of South Africa into two units. The area was formerly supervised by Bishop F. Madison Reid who was returned to one of the districts.

Merger Ordered 5-20-44

Acting on the recommendation of the Bishops' Council, the conference ordered the merger of the Woman's Home and Foreign Missionary Society and the Parent-Mite Missionary Society. The two groups were first requested to merge in 1932 but failed to take any formal action themselves.

Mrs. Lucy M. Hughes, of Cameron, Texas, was elected president of the new unit.

Mrs. Christine Smith, secretary, and Mrs. Helen Williams, of St. Louis, Mo., treasurer.

Women Provoked

Following the defeat of the regulation to permit women to be ordained, charges of discrimination because of sex were hurled from the floor by irate men and women delegates.

The demand for roll call vote was overruled by Bishop R. R. Wright who was presiding.

SINGLETON LOSES

In an upset Dr. George Singleton, editor of the Christian Recorder for eleven years, lost to the Rev. David Morris, Sr., of Atlanta, 474 to 771.

Dr. W. K. Hopes of Hartford, Conn., was elected manager of the AME Book Concern over R. R. Wright, 3rd, 319 to 80. 5-24-44

Balloting lasted four days until all major offices were filled.

Dr. J. S. Brookings of Mobile, Ala., defeated the Rev. M. W. Thornton for the editorship of the AME Review.

Selby Acclaimed

E. A. Selby, head of the Sunday School Union, was re-elected by acclamation. Dr. C. W. Abbington was renamed editor of the Sunday school literature and the Rev. E. C. Hatcher, editor of the Southern Christian Recorder.

Others Elected

Other elections include: Dr. L. L. Berry, New York, secretary of missions; the Rev. L. H. Hemingway, secretary of church extension and A. S. Jackson, financial secretary.

Herbert L. Dudley was elected president of the Lay Council.

Elected on Fourth Ballot

The Rev. Mr. Baber was elected on the fourth ballot by a total of 915 votes, and the Rev. Mr. Clayborne on the fifth by 962, the highest number ever polled for an AME bishop. The latter's nearest opponent, Dr. Joseph Gomez, of Cleveland, received only 481 votes.

First from Michigan

The Rev. Mr. Baber, a native of Arkansas, attended Wilberforce University, where he received his D.D. degree, holds an LL.D. from Edward Waters College, Jacksonville, Fla., and is the first AME bishop to be elected from the State of Michigan. 5-20-44

He has received five appointments in the past 25 years and recently completed construction of a $30,000 church edifice at Laport, Ind.

He is married and the father of five children. They are Barbara Ann, 10; Flora, 12; Benny, 13; G. W., Jr., 16, and Mrs. June Woodson.

The Rev. Mr. Clayborne, 59, a native of Arkadelphia, Ark., a resident of Little Rock and presiding elder of the Fifth Arkansas District, was defeated for the bishopric four years ago at Detroit.

He is a graduate of Shorter College, former editor of the Christian Recorder, former president of Shorter, his alma mater, and is married and the father of four children.

Prelate Bans Guide From Conference

Journal + Guide

Norfolk, Va. 4-22-44

(EDITOR'S NOTE.—There are no pictures of participants in the Second District A. M. E. Conference, held last week in South Norfolk, in this week's editions of the Journal and Guide, because Bishop M. H. Davis, presiding, refused to give his consent to a Guide staff photographer-reporter to get the pictures which the editors had assigned him to make. For this omission the Guide offers its regrets to members of the conference.)

Because The Journal and Guide last July published a factual report of a $42,840 judgment entered against Bishop M. H. Davis and others in the Vance County (North Carolina) Superior Court, for illegally disposing of 612 shares of Duke Power Company stock which was a part of the Kittrell College endowment fund, Bishop Davis last week denied the privileges of the press to the Guide, abused the paper and berated its reporter in the presence of several ministers of the Virginia Annual AME Conference, meeting in South Norfolk. 4-22-44

After keeping J. Andrew Bowler waiting two hours to see him, and after being informed by the Rev. Dr. S. S. Morris, of Philadelphia, that a Journal and Guide reporter-photographer desired to see him the bishop in a belligerent mood made his appearance on the porch of the church parsonage, surrounded by five or six ministers.

"NO PICTURES"

As Bowler arose to greet him the bishop exclaimed: "So you want to see me, and for what?"

The reporter stated his business. He had been sent over by his paper to make pictures of the bishop, visiting bishops, presiding elders, conference leaders, and of the Women's Mite Missionary Society officers. 4-22-44

"Well," blurted the bishop, "I don't want the Journal and Guide to make a picture of me, or any affair with which I am connected because your paper is either antagonistic to me or to the Methodist conference!"

Then he stepped forward and deposited his 250 pounds directly in front of 135-pound Bowler, who was much puzzled by the big man's blow-up, and began shaking his forefinger in Bowler's face as he went on with what the newspaper man said "was the most vitrolic bawling out of my whole career."

SHUFFLES OFF 4-22-44

Between the bishop's angry shouts Bowler got a chance to ask him to refrain from shaking his finger under his nose, and invited him to accompany him to the editor's office and there vent his spleen on the responsible head of the newspaper. To this the bishop, who had become quite boisterous, replied, "O yeah!" and shuffled off while the other ministers, who appeared chagrined, remained to offer apologies for their ecclesiastical leader.

Bowler returned to the office without the pictures. 4-22-44

THE KITTRELL JUDGMENT

Every paper in this area carried the story of the several lawsuits involving Davis as head of the Kittrell College board of trustees at the time 612 shares of Duke stock, an endowment gift, were disposed of. The proceeds from the sale, according to the record, amounted to $42,840.

Friends of the college contended that the sale of endowment assets of the college was illegal

AME's Ask for

Afro-American 5/7/44

Mixed Army Units

Balt., Md.

PHILADELPHIA — (ANP)—A recommendation for elimination of racial discrimination in the armed forces, with specific reference to the establishment of mixed units, was included in resolutions adopted at the thirty-second quadrennial session of the AME General Conference here.

Also adopted were resolutions opposing the Red Cross policy of blood plasma separation and poll taxes, and favoring trade unionism, expansion of educational facilities, adequate housing, additional health facilities and political issues favorable to colored Americans. 5-27-44

The resolution preface said in part:

Old Rights Struggle Recalled

"Recognizing that Richard Allen founded our church in the City of Philadelphia in the midst of the Eighteenth Century struggle for the rights of man, in protest against discrimination, oppression and inequality, and noting that in the same period our great nation was conceived in liberty and dedicated to the proposition that all men are created equal, we hereby reaffirm our faith in and pledge our practice of the principles of Christianity, democracy and equality.

"We indict hypocrisy and cowardice in human relations and proclaim again the fatherland of God and the brotherhood of man."

St. Louis U. Commended

The body lauded the faculty and trustees of St. Louis University "for their Christian decision and expression of true democracy" of permitting the enrollment of five colored students."

12-1944

Dr. C. E. Stewart Resigns As Emanuel Pastor

Journal & Guide
Norfolk, Va.

His Leaving Throws Bombshell Into Entire Community

11-18-44

PORTSMOUTH—The Rev. Charles E. Stewart, D.D. civic leader and nationally known speaker, and for nine years pastor of historic Emanuel AME Church here, has resigned to accept a position as dean of religion at Wilberforce University, Wilberforce, Ohio.

Dr. Stewart's resignation which was read at the regular services Sunday morning, threw a veritable bombshell into the entire Portsmouth community and brought expressions of regret both from members of his church and from local citizens generally.

Some members of the congregation shed tears openly as the popular pastor announced his intention to give up his successful pastorate and end a nine-year residence in Portsmouth and the Virginia Conference of the AME Church.

BRILLIANT CAREER

Dr. Stewart has had a brilliant career in the Tidewater section of Virginia both as a pastor and as a civic leader. On one occasion members of all denominations, led by their pastors, unanimously voted him the title of "First Citizen" of Portsmouth.

11-18-44

Under his leadership Emanuel Church has risen to a commanding position in the religious and social life of the community. All financial assessments have been paid with regularity and in full.

During Dr. Stewart's pastorate, the church membership has been increased far beyond the most optimistic expectations, and the church edifice has been remodeled at a cost of several thousands dollars making it one of the most attractive in the entire AME connection. The resigned pastor is also recognized nationally as one of the Race's most eloquent speakers.

A former president of Kittrell College, Dr. Stewart has been a candidate for the Bishopric of the AME Church for at least two Quadrennial conferences and has made creditable showings on each occasion.

CLIMAX TO DISAFFECTION

While Dr. Stewart explained simply that he was leaving in order to be able to "perform a larger work," many persons, particularly members of the Emanuel congregation, saw in his resignation a climax to disaffection between himself and Bishop M. H. Davis, of the Second Episcopal District which has apparently widened since the summer of 1943 following the court decree entered in the Vance County, N. C., Superior Court, in which the former, together with several members of the Kittrell College board of trustees, was ordered to replace the sum of $42,840 representing funds from the sale of 612 shares of Duke Power Company stock. The stock constituted a portion of the Kittrell College endowment fund, which, it was alleged, was disposed of illegally.

11-18-44

THE DEFENDANTS

Named as defendants with Bishop Davis in the action which was first instituted nearly five years ago were the following members of the Kittrell College board of trustees: Revs. J. D. Cowan, C. A. Stroud, W. C. Cleland, G. D. Carnes, C. C. Ferguson, H. E. Walden, J. C. Beckett, J. A. Young, presiding elder of the Richmond District; M. E. Davis, presiding elder of the Portsmouth District; J. E. Harris, pastor, Bethel AME Church, Hampton, Va., and J. N. Mills.

Two others named as defendants originally, the Revs. A. D. Avery and K. C. Holt, died in 1940. On motion of the State, charges against two others who had been named to the Kittrell board of trustees since the sale of the disputed stock in 1940 dropped. These were Revs. H. B. Barkley and C. C. Scott.

$5,000 WITHIN 10 DAYS

The decree provided that the sum of $42,840 must be repaid by the defendants as follows: $5,000 within ten days from the date of the judgment, and the balance of $37,840 "with interest thereon from date until paid at the rate of 3 per cent per annum, payable annually in five equal annual installments of $7,568 each on the first day of December of each year for five years beginning with the first payment on the first day of December, 1944, and accrued interest to date on the entire outstanding principal to be paid at the time of each said annual installment."

11-18-44

It was also provided that the defendants must pay the cost of the action; that $150 of this cost "shall be paid within ten days from date hereof, and from this sum the clerk shall reimburse to Charles W. Williamson such sums as he has advanced for the taking of depositions and witness fees, and the balance of the court costs shall be paid by the January, 1944 term of this court."

The decree read further:

'It is, by consent, ordered, adjudged and decreed that this judgment is a complete and final adjudication of all matters and things in controversy and of all rights of, among and between the parties to this action, and shall be given that effect ,and the defendant trustees, shall have no right or cause of action against Kittrell College by reason of this judgment or the payments of any part thereof."

The defendants represented to the court that all of their acts with reference to the Duke Power Company stock had been in good faith, and the proceeds had all been used for the use and benefit of Kittrell College.

The testimony also showed that before selling the stock the trustees had consulted Rr. R. L. Flowers, president of Duke University, Durham, N. C., and it was upon his advice that they disposed of the stock to pay off the college's debts.

11-18-44

ENDED LONG COURT BATTLE

Settlement of the action terminated a long legal battle extending over a period of nearly four years in which Charles W. Williamson, Henderson attorney, representing several AME Church laymen, sought to have the Duke Power Co. stock given by the late B. N. Duke for endowment purposes, legally declared an endowment and replaced by Bishop Davis and the defendant trustees.

The defendants offered to replace the $42,840 representing the balance from the sale of the disputed shares of stock.

Since this was the maximum amount the State could recover, counsel for the State accepted the offer with the provision that the defendants would submit in open court to a judgment in a similar sum in their individual capacities and as trustees of Kittrell College.

It was also stipulated that they would never seek to recover or claim any funds from Kittrell College to cover what they must replace.

Methodist Conference

Afro American
Baltimore, Md.

By STAFF CORRESPONDENT

KANSAS CITY, Mo.—Some 752 delegates, 56 colored from 101 annual conferences in the U.S. and its possessions, and from some of the 44 foreign conferences, attended the quadrennial sessions of the Methodist Conference.

5-13-44

Thirty-seven of the 54 bishops were also present, including the three colored bishops, A. P. Shaw, Baltimore; R. E. Jones, Columbus, Ohio, and Lorenzo King, Atlanta.

Memorial Services Held

Memorial services honoring deceased members paid homage to the late Bishops Matthew Clair and W. A. C. Hughes.

Mrs. Hughes and Mrs. Jones were among bishops' wives introduced to the conference delegates.

Dr. John Haywood, president of Morristown (Tenn.) College and a candidate for bishop, served as a member of the conference's secretarial staff.

Bishop Robert E. Jones of Columbus, Ohio, speaking on the International Night program, during which he presided, said: "Each one of us feels himself a part of people in other lands. It is well that we celebrate International Night, for our church is an international one."

The New Orleans and Columbus area delegates were hosts at dinner for Bishop Jones at St. Andrew Church on Thursday, and Bishop King was honored at a dinner meeting Wednesday evening.

Mrs. Chester A. Franklin, wife of the Kansas City Call editor, entertained at a luncheon for some of the women delegates attending the conference on Wednesday afternoon.

5-13-44

Church, Race Question

Dr. Willis J. King, president of Gammon Theological Seminary, declared: "Whether the Christian Church exists at all depends on how it faces the race problem in the next twenty-five years. Anybody who doesn't see this question as a world-wide one has missed the bus."

To Aid Methodist Objectors

Conscientious objectors (there are 600 Methodist) will get money from their churches as a result of a ruling of the conference allowing their local churches to contribute to their support.

The conference also approved a request to the War Department that they be given more work in social service and hospitals.

Dr. Benjamin C. Robeson, Paul Robeson's brother, of the AMEZ Church (N.Y.), bringing greetings, said: "There is no satisfactory reason of the existence of a white Methodist Church. Any man with character and a heart can rise above bigotry, discrimination and hate."

5-13-44

White Detroiter Speaks

Dr. Henry H. Crane, white Detroit pastor, speaking in committee, urging passage of a resolution upholding the work of the FEPC, said: "Wherever the color question is raised, my Southern friends say they understand and indicate that we don't.

"I come from Detroit, where bloody riots have taken a toll of lives. I come from the city where a man, 61, was beaten to death by high school kids, his right eye kicked out, not 60 feet from my church. You have no right to assume that any legislation we might pass on the color question applies only to the South.

"If we come out of this conference without speaking out, it will be a terrible embarrassment to me. I will be unable to hold my head up.

5-13-44

"The FEPC is the only thing we can turn to to get the kind of wedge in our economic structure necessary for the full rights of colored people to work. . . ."

The Rev. D. W. Henry, pastor of Philadelphia's Tindley Temple, and the Rev. Leon S. Moore, pastor of Haven Church, same city, who received minor injuries in an auto accident on Monday morning, en route to the conference, were well enough to attend the final sessions.

Methodists Name Colored Officers

Afro American
Baltimore, Md.

CHICAGO (ANP) — As Methodist Church officials met here last week to name officers and members of its various commissions and boards, several colored ministers were named to bodies which will have jurisdiction over both colored and white work.

Among them were:

8-19-44

Dr. Matthew S. Davage, Nashville, treasurer, Ecumenical Methodist Council; Dr. W. E. Bowen, New Orleans, vice-chairman, commission on central conferences; the Rev. E. M. Hurley, Atlanta, board of evangelism; President David D. Jones, Greensboro, N.C. advisory committee, division of educational institutions, board of education;

Revs. Robert M. Williams, Washington, division of local church, board of education; George W. Carter, New Orleans, executive committee of the Commission on World Peace, and G. W. Rideout, Philadelphia, commission on public information; and J. Ernest Wilkins, Chicago, executive committee of commission on world service and finance.

Methodists Deny Full-time Clergy Rights

Afro American
8-12-44
By Staff Correspondent

KANSAS CITY, Mo. — Women were denied full clergy rights in the Methodist Church during the General Conference quadrennial sessions which closed, here, Saturday evening.

At present women are accorded men as laymen, deaconesses and have all the duties of elders' time.

Speaking for the extension of Services Limited to women was Mrs. J. D. Bragg, St. Louis, member of General Conference, or receive appointments to a charge by the Bishop. They are employed a year at a time by the district superintendent and must have their assignment renewed each year. They are subject to be discontinued from their assignment at any

on whether or not the fair sex should be extended full rights to be assigned to conferences and secure permanent church and pastorates, now accorded men.

5-13-44

Limited

are ordained

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ry may not be-

n Annual con-

eral Board of Missions and Church Extension, who argued that there is a need for women chaplains in the armed forces where women are assigned but that the officials are loathe to assign them when the church does not recognize them.

Mrs. John E. Martin of Detroit, arguing against extension of rights, indicated that women have a full field for usefulness in the home that men cannot successfully meet. 5-13-44

The Rev. George Mecklenburg of Northern Minnesota conference urged the church to be the leader in granting rights to women. Mrs. J. Walter Millso of the Texas conference pointed out that the medical, bar and other professions are open to women and that objection to opening the ministry is based on traditional prejudice.

J.C. Reprieved by Methodists

Afro American
Baltimore, Md.

Votes 4-Year Delay in War on Segregation

TO STUDY PROBLEM

Central Jurisdiction Remains All-Colored

5-13-44

Editor, Balto. Afro-American
By B. M. PHILLIPS

KANSAS CITY, Mo. — The Methodist General Conference postponed for another four years any action to eliminate racial discrimination in the church setup before it concluded its second quadrennial sessions at the Municipal Auditorium here Saturday.

By a voice vote, the 752 delegates, fifty-six of them colored, agreed that they looked to the "ultimate elimination of racial discrimination" in the church and authorized a study commission to make suitable recommendations along this line to the 1948 conference.

Central All Colored

The church is divided into six autonomous jursdictions, all of which are set up on geographical lines save one, the Central Jurisdiction, which includes the majority of the 300,600 colored members, regardless of location.

There was no serious discussion of the proposal to end the jim-crow set-up on the floor of the body and no opposition to the postponement was expressed publicly by colored delegates.

However, in meetings of the state of the church committee, which submitted the recommendation, there was lengthy debate.

Dixie Opposes Action

At least three Southern white members of the committee agreed that instead of a study commission to make recommendations and speaking out publicly against discrimination, that the entire matter be referred to a committee of six laymen and six ministers.

Jere A. Wells, Atlanta, Ga., superintendent of county schools, who made this alternate proposal which was finally vetoed, told the committee that the South considers the race question "highly controversial" requiring plenty of "study." 5-13-44

"Nigras" Used Often

"I deal with Nigras all the time and Nigra teachers of the county schools over which I preside sent me a letter and said if they could have voted in the primary election, they would have voted for me. I understand Nigras." Wells said in attempting to justify his stand.

Another Southerner, the Rev. Edmund Heinsohn, Austin, Texas, argued that the recommendation to end discrimination represented a fusion of thought of all the committee and that if they waited, four, eight or even twenty-five years to face the issue, there would still be some who would take exception.

Smart Slaps Cohorts

Dr. W. Aiken Smart of Emory University (Ga.) took a slap at his fellow Southerners when he said: "I am from the South, too, and I have never understood Nigras and never thought they understood me."

He urged the group to recommend action and to outline an effective program in race relations, as "the most acute question affecting race will come in the next four years. We can't wait around for some other denomination to speak out first." 5-13-44

Miss Thelma Stevens, also white, of Mississippi, also argued against delay in condemning race discrimination. The resolution as submitted to the conference body was opposed by only six of the fifty-six members of the committee.

Another recommendation passed by the body provided that church meetings and conferences will be held in towns where "adequate and suitable" facilities are provided for all delegates and representatives.

Veto Equality Proposal

A stronger proposal urging that no meetings be held unless equal facilities are available for all delegates without regard to race was voted down by the conference.

No colored delegates took the floor to ask that this stronger resolution obtain. After the action they indicated to the press that the recommendation as finally passed was as strong as Southern members would agree to and it would be folly to labor the question. 5-13-44

White delegates, willing to reopen the issue on the floor, dropped the idea when they learned colored delegates were divided in their opinions as to whether or not the resolution as passed was strong enough to prevent embarrassment to them.

Inspired by K.C. Bias

The entire matter was occasioned by the treatment of colored delegates here. No downtown eating places or hotels admitted colored persons and they were forced to travel six miles to colored areas for food and housing.

The Council of Bishops, when informed of the situation promised that "the situation would never arise again." They were instrumental in having an area of the auditorium set aside for serving lunch and dinner. 5-13-44

Liberia Under Central

Liberia was brought under the Episcopal supervision of the Central Jurisdiction. and provision made for a resident bishop.

Heretofore, Liberia's five annual conferences, with 167 ministers and 108,000 members, were under the West Africa Provisional Jurisdiction which is so large there is little supervision.

To Elect 3 Bishops

As a result of this action, when the Central Jurisdiction meets June 9 at Bennett College, it will elect three instead of two bishops. The other two will replace Bishop R. E. Jones, who retires, and the late Bishop W. A. C. Hughes.

Delegates spent a good many hours discussing candidates for these vacancies and early reports indicate that leading contenders are Dr. John Haywood, president of Morristown College; R. N. Brooks, editor of the Christian Advocate; the Rev. E. W. Kelly, St. Louis minister, and Dr. Willis J. King, president of Gammon Theological Seminary, who reportedly seeks the Liberian bishopric. 5-13-44

New Stand on War

The new stand on the church as affects war was the most discussed issue of the conference. Debate took up a whole day. The majority report of the committee, recommended reaffirming the church's pacifist stand of 1940, but the conference adopted the minority report which gives official sanction to war and allows prayers for military success.

This was also the only issue on which a ballot vote was taken. Some 203 lay delegates and 170 ministers voted for the new stand, and 169 ministers and 131 lay delegates voted no.

Race Procedures Outlined

The conference approved the inauguration of special courses and activities in the church's schools and colleges to promote racial understanding and outlined the following to help reduce racial conflicts:

1. Representatives of both racial groups to pray, study and work together to discover and interpret the issues.

2. Churches should work for interracial commissions in States and communities. 5-13-44

Recommend Conferences

3. Holding of conferences, seminars and distribution of literature to all church and lay groups to seek to discover the mind of Christ on race relations.

4. Ministers and lay leaders encourage within the official leadership of the church a Christian attitude toward community situations which involve promotion of racial understanding and good will.

CME Appropriation Approved

The appropriation for missionary projects in the Colored Methodist Episcopal Church was continued for another year and increased by $3,000, allowing a total of $40,250.

S. Florida May Continue

The South Florida Annual Conference, which has only thirty-seven ministerial members, was given permission to continue operation. Church rules require that a conference must be discontinued if it has less than fifty ministers.

25 Million Crusade

The conference approved the bishops' plan to conduct a church and world-wide "Crusade for Christ."

Beginning in December, 1944, churches will seek to raise 25 million dollars. Deadline is January 31, 1946. 5-13-44

The money will be distributed as follows: fourteen millions in foreign fields to bring relief during reconstruction and reassemble missionaries and their homes; eight millions for home missions, church extension and education.

Of this amount, $543,000 is to go to bring Gammon Theological Seminary's buildings and faculty on a par with the church's other seminaries and $435,000 to Methodist chaplains. The remainder will go to the reserve contingent fund and for the work of the American Bible Society.

by May 1944

12-1944 AME- AMEZ

Elect Six New Bishops in AME-AMEZ Conferences

By Stander — Des Moines, Iowa.

5-18-44

Philadelphia—The Rev. George W. Baber of Detroit and the Rev. J. H. Claiborne of Little Rock, Ark., were elected bishops of the A.M.E. church Tuesday, May 9, at the 32nd session of the A.M.E. general conference.

Dr. Baber, pastor of the Ebenezer church in Detroit, was elected on the fourth ballot after the third vote had been thrown out because of ballot box "stuffing." He received 915 votes, Claiborn received 645 and the Rev. Joseph Gomez of Cleveland, 532.

On the first ballot, there were 55 candidates but all except Gomez and Claiborn withdrew at the end of the fourth.

No more bishops will be elected at this general conference.

5-18-44

FOUR NEW BISHOPS ELECTED BY ZIONS

Detroit, Mich.—Four bishops were elected by the African Methodist Episcopal church meeting here at St. Paul church in the thirty-second Quadrennial General conference.

The new bishops are: Dr. W. W. Slade, Charlotte, N. C.. Dr. Buford Gordon, Charlotte, N. C.; Dr. Frank W. Alstork, Philadelphia, Pa., and Dr. E. B. Watson, Norfolk, Va.

The bishops were consecrated Sunday night. The six-day conference, the most outstanding in the history of the church, closed Monday night.

Memphis Pastor And Presiding Elder Are Indicted For Thefts

Daily World Atlanta, Ga. April 8, 1944

Find More Than $3,000 Missing From Account

Charge They Forged Names Of Officers

4-8-44

MEMPHIS, Tenn.—(SNS)—Two well-known preachers, Rev. Hiram A. Rhodes, 26, 913 Mississippi Ave., and Rev. O. R. Ellis, 889 Polk Avenue, were indicted Tuesday, April 4th, by the Shelby Country grand jury on charges of forgery and uttering forged papers against the account of the Warner Temple Methodist Church.

The pair was charged with the theft of more than three thousand dollars from the church's bank account. Reverend Rhodes is pastor of the church. Reverend Ellis is presiding elder of the Memphis district of the African Methodist Episcopal Church Zion.

The men were arrested by police after officers led by Inspector Hollohan and Lieutenant Bartholomew, heard the complaint of Mr. W. F. Brown, chairman of the Warner Temple Board of Trustees, 842 Louisa Street, who became suspicious of the men's activities about two weeks ago.

Mr. Brown stated that evidence showed that the men had been victimizing the church's accumulated funds for around 21 months. Checks were forged, according to police accounts, to the signatures of Gibson Bennett, deceased treasurer of the church, and to Mrs. Sarah O'Brien, church secretary. All the checks were drawn on the church's account in the National Bank of Commerce here.

4-8-44

Mr. Brown said the money represented the accumulated funds of the Warner Temple Church, and had been deposited in the bank during these days of prosperity to take care of the lean days which may follow during the post-war period.

Police Inspector Hinds quoted Reverend Rhodes as saying he (Rhodes) received about $2800, and Presiding Elder Ellis got between $600 and $700 and a small amount was used to pay off church debts.

Mr. Brown stated that police were called in to investigate the actions of the men after he reported his suspicions to the Board of Trustees. The Board decided to consult police without calling in the two ministers for question. The police investigation of the church's accounts led to the arrest and indictment of the two men.

They face long prison terms should they be convicted.

THE BIBLE AND THE AMERICAN NEGRO

Star Of Zion—Charlotte, N.C.
4-13-44

A five-minute address given by Dr. V. C. Hodges, Secretary of the Cleveland Division, on the "Wings over Jordan" program.

By V. C. HODGES

Although it was not until 1619 that the ownership of Negro slaves actually began among the American colonists, the introduction of Negroes to this continent was made as early as 1526, when in company with Vasquez de Ayllon, a Spanish explorer, they reached the Florida Peninsula, and sailed northward finally to establish the settlement of San Miguel near what is now known as Jamestown, Va. It is rather significant that, nine years after this event, the first printed English Bible was given to the world; for perhaps no achievement in history was destined to play so conspicuous a part in the annals of Negro life as this.

4-13-44

The wider distribution and use of the Bible which naturally resulted from this accomplishment so thoroughly aroused the consciousness of the Pilgrim Fathers to the intolerances and injustices done in the name of religion, that they ultimately left the shores of Europe and came to America, where they might, among other things, be granted an opportunity to exercise religious freedom.

4-13-44

It was among these people who boasted of living according to the Book that the black man was brought from Africa in 1619; it was in the establishment of this new civilization and culture which grounded itself upon the principles of the Book, that the black man played an important role; and it was the philosophy and teachings of the Book, revealed and interpreted, which stirred again the mind of a free people to the horrors and indecency of physical bondage, resulting, finally, in the abolition of slavery on these American shores.

The place of the Bible in the development and progress of the American Negro since 1863 has been manifested by its influence upon every phase of his life. His religion is fundamentally built upon it; his music, his poetry, his fiction, his drama, his paintings, are thoroughly satuated with its spirit and teachings; his educational backgrounds root in its philosophy; and even his business and politics are not wholly disassociated from his interpretations of its sayings.

4-13-44

He grew in churches from 700 in 1866 to 45,000 in 1936. He grew in communicants from 600,000 in 1866 to 5,300,000 in 1936. He grew in Sunday-school pupils from 50,000 in 1866 to 2,200,000 in 1936. He grew in church property values from $1,500,000 in 1866 to $210,000,000 in 1936. Crediting the past four years with normal increases in church growth, the American Negro today can boast of approximately fifty percent of his more than twelve million people as being under the direct influence of the Bible.

Because of the Bible, he believes that "God has made of one blood all nations of men for to dwell on all the face of the earth." Because of the Bible, he believes that with God "there is no respect of persons." Because of the Bible, he believes that men should love one another and "so fulfill the law of Christ." To the American Negro the Bible is truly "a lamp unto my feet, and a light unto my path."

4-13-44

To the Bible, therefore, our attentions are all directed on this Universal Bible Sunday; and we are urged to read its pages and drink from its fountain of living waters, until "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

We Salute Dr. J. S. Nathaniel Tross of the American Bible Society

Star Of Zion—Charlotte, N.C.
4-13-44

The story of the Christian Church in America could not be written without a very large chapter concerning the work of the American Bible Society. And the contribution of African Zion Methodism to the work of the Society in the distribution of the Word of God has been one in which we may take pardonable pride.

The Charlotte Division Office of the American Bible Society, located in the Publication House, has become a permanent fixture, allied with the distribution of Christian literature by our own denomination. The late Dr. D. H. Sansom established the office there and carried on the work in a very commendable way. Few ministers have become more widely known or more generally loved than Dr. Sansom.

4-13-44

Nearly twelve years ago Dr. J. S. Nathaniel Tross, already widely known as a teacher, author and pastor, succeeded Dr. Sansom as the Division Secretary in charge of the Charlotte office. To say that the work of Dr. Tross has been highly successful is simply to repeat what everyone knows, and there are few people in Zion Methodism who do not know Dr. Tross and the splendid work which he has done. Dr. Tross has travelled extensively, both in the area served directly by his Division Office and in Conferences having placed in their hands portions, of the church where he is universally admired and honored for his wisdom, genial personality and brotherly kindness. And the demand for his Bibles is still far greater than the supply. Information from the National Office sometimes restricted delivery of Bibles as they were needed for several years, by the anxious reading public. Dr. Tross has not only played a great labor shortage has been constantly widened. In Charlotte he has been among others have been closely identified with the Sunday School Association, has formed and promoted The Crusaders, an organization for the promotion of better race relations; and for several years has conducted a weekly radio broadcast, which has received wide acclaim and which has been in reshaping public opinion with regard to race relations and the fundamentals of the Christian faith and good-will, upon which the solution of all problems must ultimately rest.

The radio addresses, some of which have appeared in the Star of Zion, have been eagerly sought by people, far and wide, and Dr. Tross has been cited with special awards for his extraordinary work in the field of race relations. He has been much in demand as a speaker to ministers, teachers and various groups of both races and inter-racial meetings, in schools, colleges, churches and in homes. He has been a tremendous force in focusing attention upon the need for thinking through the problems of the people, especially in these times when race tensions have been high and sensitive.

African Zion Methodism is proud of Dr. Tross and the fact that the American Bible Society and the public in general have put their stamp of approval on the very outstanding contribution which he has made to the promotion of Christianity. 4-13-44

The late Bishop L. W. Kyles, we believe, was responsible for giving our church this fine representation and Bishop W. J. Walls, succeeding him, has continued and enlarged our interest therein. It is, therefore, with a sense of deep gratitude and appreciation that we salute Dr. Tross and the Charlotte Division of the American Bible Society. On behalf of a grateful constituency we extend this deserving word of praise to our Board and to Dr. Tross in particular, and pray God's blessings upon the work he has done in such a commendable fashion.

Goals For Zion Methodism:

Star of Zion

1. The Star of Zion in every Zion Methodist home.

Charlotte N.Y 4-27-44

2. Regular and systematic distribution of educational material on the various Departments, Benevolent causes, Evangelism, Church Budgets, Tithing and other helps for the successful operation of the local church.

3. A fully accredited Hood Theological Seminary, with co-ordinate authority with Livingstone College.

4. Connectional-wide plan of Preachers' and Christian Workers' Institutes.

5. Re-arrangement of Conference boundaries so as to provide presiding elder districts or sufficient strength to employ as capable men as are in the Conferences and to provide district residences for the presiding elders with an annual income of at least $2,000.00.

AMEZ

6. Organization of the Conferences into twelve permanent contiguous Episcopal Districts with Episcopal Residences for the Bishops with provision for a fixed income of at least $4,000 annually; and that a Bishop shall not serve more than eight years in a district. 4-27-44

7. Establishment of permanent locations and headquarters for the various departments which are not already so established and a fixed salary of not more than three-fourths nor less than two-thirds of that paid to the Bishops.

8. Provision for establishing minimum salaries in all Conferences for all ful-time pastors through supplement by the Annual Conference and the Home Missions Board.

9. Completion of the Pension Plan with a minimum of $300.00 per annum for all ministers who are retired after the minimum years of service and disability.

10. Election by the General Conference of a permanent Episcopal Committee, which shall have charge of all matters governing the Episcopacy during and in the interim of the General Conference.

Creation of a Department of Evangelism with a full-time Secretary who shall be on parity with all other heads of departments. 4-27-44

12. Immediate completion of the Price Memorial Building at Livingstone College and concentration upon raising an endowment fund for the college.

RE-ELECTED—Dr. V. J. Tulane, Howard University pro-

fessor and Washington churchman, was re-elected president of the Laymen's Association of the AMEZ Church in Detroit last week for the next quadrennium. Dr. Tulane and his association made an enviable record during the past four years and were responsible for much constructive legislation during the General Conference. A. E. Brooks, another Washington man, was elected treasurer of the association.

3-24-44

Delegates Choose Slade, Alstork, Gordon, Watson

Pittsburgh Courier — D.C.

5-27-44

By W. P. BAYLESS
Courier Religious Editor

Election of four new bishops and reports of general officers, as well as those of committees, consumed a major portion of business in sessions of the AME Zion General Conference in its 32nd quadrennial session in Detroit last week.

Dr. W. W. Slade of Charlotte, N. C., financial secretary of the Connection, took the lead in the first ballot, with Dr. Frank W. Alstork of Philadelphia and Dr. E. B. Watson of Norfolk, Va., in second place; Dr. J. S. N. Tross, representative of the Bible Society, third, and Dr. B. F. Gordon, editor of Religious Literature, in fourth place. These men picked up strength in the second ballot.

It seemed advisable for some candidates to withdraw before the third ballot was taken and the following withdrew: Dr. W. A. Cooper of St. Louis; Dr. G. S. Spottswood of Washington, D. C.; Dr. I. A. Moore of Indianapolis; Dr. J. Clair Taylor of Paterson, N. J.; Dr. J. C. Nelson, Newark, N. J.; Dr. Joseph D. Cauthen of Philadelphia; Dr. E. L. Tillman of Birmingham, Ala.; the Rev. M. S. Rudd, Elizabeth City, N. C.; the Rev. Mr. Crosby, the Rev. C. J. Web, the Rev. Mr. Langford, the Rev. B. N. Henningham, the Rev. Mr. Anderson, the Rev. Mr. Marion, the Rev. W. A. Stewart, and the Rev. C. M. Edwards.

SLADE ELECTED

Dr. Slade was elected on the fourth ballot Friday afternoon. With three more bishops to elect, the race was between Drs. Gordon, Watson, Tross, W. O. Carrington and H. T. Medford.

GORDON WINS

Dr. Gordon won when the votes in the fifth ballot were counted Friday night. Two other ballots were taken to select the other two bishops.

DEADLOCKED

When it became apparent to the candidates that they were deadlocked, Drs. Carrington, Tross and Medford withdrew and Dr. F. W. Alstork and Dr. E. B. Watson were elected on the eighth ballot. Although 13 votes were cast for Dr. Tross on the eighth, at one time during the voting Dr. Tross stood in third place.

BISHOP GREGG BROUGHT GREETINGS

Bishop John A. Gregg brought fraternal greetings from the AME General Conference in Philadelphia. He flew to Detroit Thursday. Bishop C. C. Alleyne responded. Bishop Gregg stressed Methodist union.

EFFORTS TO RECALL BISHOP FAILED

Efforts, which took most of Monday and Tuesday, to recall Bishop P. A. Wallace, who had reached retirement age, were ended when Bishop Wallace took the floor and asked his friends to desist and permit the General Conference to proceed with its work.

A motion to have 11 Episcopal districts was adopted.

Appropriate exercises honoring the death of Bishops L. W. Kyles and J. W. Brown during the quadrennium were held. The new bishops will fill the vacancies caused by the death of Bishops Kyles and Brown, retirement of Bishop Wallace and one for work in Africa.

Considerable time was spent on Monday discussing the ages of the present bishops. According to the Episcopal committee report, the ages of the bishops are E. L. Madison, 68; W. W. Matthews, 68; W. C. Brown, 65; C. C. Alleyne, 64; J. W. Martin, 65; B. G. Shaw, 64; W. J. Walls, 59. Bishops are automatically retired at 74 years of age.

Atty S. M. Dudley was re-elected general secretary of the Conference. The rev. G. F. Hill was chosen as financial secretary. Dr. Herbert B. Shaw was elected secretary of the Pension Service and Home Mission departments. Dr. J. Clair Taylor was re-elected editor of the Quarterly Review.

12-1944

AMEZ

Bishop M. H. Davis Is Sued

Norfolk Va.

Journal & Guide

Former Wilberforce Head Seeks Injunction

11-25-44

Special to Journal and Guide

PHILADELPHIA, Pa.—The Right Rev. M. H. Davis, D.D., presiding bishop of the Second Episcopal District of the African Methodist Episcopal Church, is named defendant in a suit filed here in which a preliminary injunction is sought against publication of a re-codified discipline of the AME Church.

Named as co-defendants with Bishop Davis is Dr. William Hopes, manager of the AME Book Concern and the AME Church, Inc. The plaintiff is Dr. D. Ormond Walker, former president of Wilberforce University.

SEEKS TEMPORARY INJUNCTION

Dr. Walker, according to the bill of complaint, seeks a temporary restraining order against the publication of a re-codified discipline of the AME Church.

He alleges that Bishop Davis and Dr. Hopes have denied him the right to sit on the compilation committee of which he is a member by virtue of his being chairman of the committee on revision of the Discipline.

He avers further that, according to a ruling of the 1940 General Conference of the AME Church the new Discipline must be passed upon by four persons of whom he is one, before it can be issued to the public.

Dr. Walker is being represented by Robert N. C. Nix, attorney. The defendants are being represented by Mrs. Sadie T. M. Alexander.

ORDERED TO REFUND $42,840

Under the terms of a decree entered in the Vance County, N. C. Superior Court in the summer of 1943, Bishop Davis, together with several members of the board of trustees of Kittrell College, was ordered to replace the sum of $42,840 representing funds from the sale of 612 shares of Duke Power Company stock.

The stock constituted a portion of the Kittrell College endowment fund, which, it was alleged, was disposed of illegally.

Named as defendants with Bishop Davis in the action which was first instituted nearly five years ago, were the following members of the Kittrell College trustee board:

Revs. J. D. Cowan, C. A. Stroud, W. C. Cleland, G. D. Carnes, C. C. Ferguson, H. E. Walden, J. C. Beckett, J. A. Young, presiding elder of the Richmond District; M. E. Davis, presiding elder of the Portsmouth District; J. E. Harris, and J. N. Mills.

11-25-44

Two others named as defendants originally, the Revs. A. D. Avery and K. C. Holt, died in 1940. On motion of the State, charges against two others who had been named to the Kittrell board of trustees since the sale of the disputed stock in 1940 were dropped.

These were Revs. H. B. Barkley and C. C. Scott.

C. Reprieved by Methodists

Afro American

Baltimore, Md.

Votes 4-Year Delay in War on Segregation

TO STUDY PROBLEM

5-13-44

Central Jurisdiction Remains All-Colored

Editor, Balto. Afro-American
By B. M. PHILLIPS

KANSAS CITY, Mo. — The Methodist General Conference postponed for another four years any action to eliminate racial discrimination in the church setup before it concluded its second quadrennial sessions at the Municipal Auditorium here Saturday.

By a voice vote, the 752 delegates, fifty-six of them colored, agreed that they looked to the "ultimate elimination of racial discrimination" in the church and authorized a study commission to make suitable recommendations along this line to the 1948 conference.

Central All Colored

The church is divided into six autonomous jursdictions, all of which are set up on geographical lines save one, the Central Jurisdiction, which includes the majority of the 300,600 colored members, regardless of location.

There was no serious discussion of the proposal to end the jim-crow set-up on the floor of the body and no opposition to the postponement was expressed publicly by colored delegates.

However, in meetings of the state of the church committee, which submitted the recommendation, there was lengthy debate.

Dixie Opposes Action

At least three Southern white members of the committee agreed that instead of a study commission to make recommendations and speaking out publicly against discrimination, that the entire matter be referred to a committee of six laymen and six ministers.

Jere A. Wells, Atlanta, Ga., superintendent of county schools who made this alternate proposal which was finally vetoed, told the committee that the South considers the race question "highly controversial" requiring plenty of "study."

5-13-44

"Nigras" Used Often

"I deal with Nigras all the time and Nigra teachers of the county schools over which I preside sent me a letter and said if they could have voted in the primary election, they would have voted for me. I understand Nigras," Wells said in attempting to justify his stand.

Another Southerner, the Rev. Edmund Heinsohn, Austin, Texas, argued that the recommendation to end discrimination represented a fusion of thought of all the committee and that if they waited, four, eight or even twenty-five years to face the issue, there would still be some who would take exception.

Smart Slaps Cohorts

Dr. W. Aiken Smart of Emory University (Ga.) took a slap at his fellow Southerners when he said: "I am from the South, too, and I have never understood Nigras and never thought they understood me."

He urged the group to recommend action and to outline an effective program in race relations, as "the most acute question affecting race will come in the next four years. We can't wait around for some other denomination to speak out first."

Miss Thelma Stevens, also white, of Mississippi, also argued against delay in condemning race discrimination. The resolution as submitted to the conference body was opposed by only six of the fifty-six members of the committee.

Another recommendation passed by the body provided that church meetings and conferences will be held in towns where "adequate and suitable" facilities are provided for all delegates and representatives.

5-13-44

Veto Equality Proposal

A stronger proposal urging that no meetings be held unless equal facilities are available for all delegates without regard to race was voted down by the conference.

No colored delegates took the floor to ask that this stronger resolution obtain. After the action, they indicated to the press that the recommendation as finally passed was as strong as Southern members would agree to and it would be folly to labor the question.

White delegates, willing to reopen the issue on the floor, dropped the idea when they learned colored delegates were divided in their opinions as to whether or not the resolution as passed was strong enough to prevent embarrassment to them.

Inspired by K.C. Bias

The entire matter was occasioned by the treatment of colored delegates here. No downtown eating places or hotels admitted colored persons and they were forced to travel six miles to colored areas for food and housing.

5-13-44

The Council of Bishops, when informed of the situation, promised that "the situation would never arise again." They were instrumental in having an area of the auditorium set aside for serving lunch and dinner.

Liberia Under Central

Liberia was brought under the Episcopal supervision of the Central Jurisdiction and provision made for a resident bishop.

Heretofore, Liberia's five annual conferences, with 167 ministers and 108,000 members, were under the West Africa Provisional Jurisdiction which is so large there is little supervision.

To Elect 3 Bishops

As a result of this action, when the Central Jurisdiction meets June 9 at Bennett College, it will elect three instead of two bishops. The other two will replace Bishop R. E. Jones, who retires, and the late Bishop W. A. C. Hughes.

5-13-44

Delegates spent a good many hours discussing candidates for these vacancies and early reports indicate that leading contenders are Dr. John Haywood, president of Morristown College; R. N. Brooks, editor of the Christian Advocate; the Rev. E. W. Kelly, St. Louis minister, and Dr. Willis J. King, president of Gammon Theological Seminary, who reportedly seeks the Liberian bishopric.

New Stand on War

The new stand on the church as affects war was the most discussed issue of the conference. Debate took up a whole day. The majority report of the committee, recommended reaffirming the church's pacifist stand of 1940, but the conference adopted the minority report which gives official sanction to war and allows prayers for military success.

This was also the only issue on which a ballot vote was taken. Some 203 lay delegates and 170 ministers voted for the new stand, and 169 ministers and 131 lay delegates voted no.

Race Procedures Outlined

The conference approved the inauguration of special courses and activities in the church's schools and colleges to promote racial understanding and outlined the following to help reduce racial conflicts:

5-13-44

1. Representatives of both racial groups to pray, study and work together to discover and interpret the issues.

2. Churches should work for interracial commissions in States and communities.

Recommend Conferences

3. Holding of conferences, seminars and distribution of literature to all church and lay groups to seek to discover the mind of Christ on race relations.

4. Ministers and lay leaders encourage within the official leadership of the church a Christian attitude toward community situations which involve promotion of racial understanding and good will.

CME Appropriation Approved

The appropriation for missionary projects in the Colored Methodist Episcopal Church was continued for another year and increased by $3,000, allowing a total of $40,250.

S. Florida May Continue

The South Florida Annual Conference, which has only thirty-seven ministerial members, was given permission to continue operation. Church rules require that a conference must be discontinued if it has less than fifty ministers.

25 Million Crusade

The conference approved the bishops' plan to conduct a church and world-wide "Crusade for Christ."

5-13-44

Beginning in December, 1944, churches will seek to raise 25 million dollars. Deadline is January 31, 1946.

The money will be distributed as follows: fourteen millions in foreign fields to bring relief during reconstruction and reassemble missionaries and their homes; eight millions for home missions, church extension and education.

Of this amount, $543,000 is to go to bring Gammon Theological Seminary's buildings and faculty on a par with the church's other seminaries and $435,000 to Methodist chaplains. The remainder will go to the reserve contingent fund and for the work of the American Bible Society.

12-1944

AMEZ

History of the General Conference

Star Of Zion — Charlotte, N.C.

Although the African Methodist Episcopal Zion Church was established in 1796, because of the limited number of annual conferences no General Conference was held prior to 1820, when the first one was convened at New York City. Seven subsequent sessions of the General Conference were held in New York, the last of this series being held in May, 1848. 5-11-44

In 1852 the ninth session was held at Philadelphia, when the number of delegates had steadily climbed from eight, to reach in this meeting sixty; and the session lasted twenty days. (It was not uncommon for Annual Conferences to last 10 to 15 days in that period).

New York was again the scene of the General Conference in 1856, and the quadrennial session was not held in New York again until 1884. The 11th and 12th sessions were held in Philadelphia, and the 13th session was held at Washington, D. C., when 105 delegates were in attendance the first time the number had exceeded a hundred.

The 14th session was held at Charlotte, North Carolina, the first time it had met in the South. Although the church was very young in the South, the number of delegates jumped to 140, and the number of Bishops had increased to 6. Bishop James Walker Hood was elected at the Charlotte session; he was an effective Bishop for 44 years, and lived 2 1-2 years after his retirement in 1916.

In 1876 the General Conference met at Louisville, the first session to be held west of the Allegheny mountains. Four years later, in 1880, the session met in the Deep South at Montgomery, with seven Bishops and 190 delegates in attendance. The 17th session met in New York as indicated and the 18th session met in 1888 at New Bern, N. C. 5-11-44

Pittsburgh was the scene of the session in 1892 and in 1896 Mobile was the host-city, when for the first time the delegates numbered more than 300. The 21st session met in 1900 at Washington, as has already been indicated in these columns. Nine Bishops were present at Mobile, but only eight at Washington; this number remained stationery until 1920, when it arose to nine again; in 1924 five bishops were elected, bringing the number to 12 for the first time in the history of the church. The General Conference of 1928 filled two vacancies to bring it back to twelve, but following the death of Bishop Jacobs in that quadrennium, the number of Bishops has not exceeded eleven until the present when the number is again at eight, which number we have had since 1888.

Zionists Elect Four Bishops

Afro American

Baltimore, Md.

Balloting Lasts 24 Hours in Detroit

35 ARE CANDIDATES

5-20-44

Conference Votes to "Temper" Minutes

By B. M. PHILLIPS
Editor, Balto. Afro-American

DETROIT. — Election of four men to the bishopric, two of them general officers, climaxed the two-week AME Zion General Conference which ended its noisy sessions Monday.

The new bishops are:

The Revs. Walter W. Slade, Charlotte, N.C., former financial secretary of the church; Buford F. Gordon, also of Charlotte, former editor of the church's Sunday school literature; Frank Alstork, pastor of Wesley Church, Philadelphia, and E. B. Watson, pastor of Metropolitan Church, Norfolk, Va. 5-20-44

Thirty-five men were seeking election to the office when balloting got underway Thursday morning. Among them were the Rev. G. M. Edwards of Baltimore and the Rev. Benjamin C. Robeson, brother of Paul Robeson of New York.

Four ballots were required before the first election was declared. Bishop Slade was first to

Balloting Takes 24 Hours

be elevated. Bishop Gordon's election followed on the fifth ballot and Bishops Alstock and Watson on the seventh. 5-20-44

Voting required twenty-four hours and spread over a three-day period.

A tense moment came when the Rev. H. T. Medford of Washington, a leading contender, announced his withdrawal. In an emotional voice, he expressed regret at returning to his supporters defeated.

Tross Charges Bias

Another came when the Rev. J. S. N. Tross of Charlotte charged that forces were at work to get him to withdraw because he was a native West Indian. At that time he was in third place and two more bishops were yet to be elected. He vowed that he would not withdraw and, with tears streaming down his face, said: "I did not know that you had to be born in America to get elected to the bishopric. I thought this was a Christian church."

Rev. Mr. Tross

After the next ballot, however, he withdrew, clearing the way for the certain election of Bishops Alstork and Watson. 5-20-44

Ballot-Stuffing Detected

There was only one attempt to stuff the ballot box. Watchful tellers detected four ballots together and Bishop E. L. Madison, who was presiding, warned that the conference would not countenance "roguery."

General business matters of the conference occasioned frequent clashes between delegates and bishops. It was not uncommon to see three or four bishops or an equal number of delegates attempting to get the floor at one time.

At one time feeling was so tense that Bishop W. J. Walls asked a vote of confidence for the bishops.

"Rule or Ruin" Charge

His request followed an accusation by the Rev. F. R. Blakey of Birmingham that the bishops maintained a "rule or ruin" policy and chopped off the heads of those who offended them. 5-20-44

The Rev. Mr. Blakey was protesting against counting of ballots outside the conference room and insisted that they be counted in full sight of the delegates.

He charged that he was not given an opportunity to speak. The delegates, however, voted to continue ballot counting in an anteroom as has been the practice in the past.

The minister later apologized for his statement about the bishops, and Bishop Walls did not press his call for a vote of confidence.

To "Temper" Minutes

In reading Wednesday's proceedings, a secretary confessed that there was so much noise and confusion that no one at the secretary's desk knew what happened.

A suggestion prevailed that the minutes, when finally compiled, be tempered and condensed. Specific reference was made to one phrase which said: "The Rev. E. A. Robinson was howled from the floor." 5-20-44

It was revised to read that "vociferous disapproval was expressed by some delegates."

The point at issue at the unruly Wednesday session was whether or not the conference would repeal its law requiring bishops to retire at seventy-four in order that Bishp P. A. Wallace might continue on active duty.

After all-day debate, the delegates voted to uphold the law, but authorized the Council of Bishops to recall Bishop Wallace in case of emergency during the interim between conferences.

Another matter which occasioned verbal clashes was a proposal to enlarge the episcopal districts from eleven to twelve. This was defeated.

Debate Bishop's Age

Whether Bishop William Matthews had reached the retirement age was the question of lengthy discussion also. The matter was brought into the open by Dr. Rufus Clement, president of Atlanta University and a delegate, who said he was tired of hearing stories to that effect.

He called attention to the church's 1908 year book showing that Bishop Matthews is 73 years old and, after the bishop himself indicated that the year book was in error, read a telegram from Little Rock, Ark., purportedly signed by the bishop's mother and indicating that he is only sixty-seven years of age. 5-20-44

Because of this mixup in ages and the church's strict law about

Our New Bishops

Star Of Zion — Charlotte, N.C.

Bishops Walter W. Slade, Buford F. Gordon, Frank W. Alstork and Edgar B. Watson make an extremely imposing addition to our Board of Bishops. Each has labored long and well in his respective sphere; each is well known for his love for and loyalty to Zion Methodism. Bishops Slade and Watson are graduates of Livingstone College and Hood Seminary, (Bishop Watson will give the baccalaureate sermon at the forthcoming commencement) and were already members of the Board of Trustees. Bishops Gordon and Alstork have shown very great interest in Livingstone College; the former's son is a graduate and two daughters are now students there, while Bishop Alstork is the author of the endowment plan and has been an ardent supporter of Livingstone. Having known each of them personally for many years we can testify unqualifiedly to their zeal 5-25-44

and we can be assured they will do a good day's work in the Bishopric.

General Conference Of A.M.E. Church Elects Two Bishops

Age — New York, N.Y.

PHILADLPHIA, Pa. — The general conference of the African Methodist Episcopal Church closed it sessions here on Tuesday after having been welcomed to this city by the Governor of Pennsylvania and high ranking dignitaries of the city. Bishop David H. Sims, of the First Episcopal District, was host to the conference. 5-20-44

The Rev. J. H. Clayborne, of Arkansas, and the Rev. G. W. Baber of Detroit, Mich., were elected Bishops after a spirited contest. The Rev. Joseph Gomez of Cleveland, Ohio, was the runner-up but failed to poll enough votes to be elected to the position he has sought for a number of years.

AMEZ's Retire "Senior Bishop Wallace

Tribune — Washington, D.C.

Delegates Seem Fixed to Shelve Prelates Past 74

5-13-44

(Staff Correspondence)

The thirty-second quadrennial session of the General Conference of the AMEZ Church ended its first week's sessions in Detroit, Mich., with delegates resorting to every means at their disposal to retire bishops reputedly 74 and over, and their efforts were climaxed on Tuesday by the retirement of Bishop P. A. Wallace, Brooklyn, N.Y.

The assembly went into an uproar, Tuesday, when Senior Bishop Wallace completed his report and stated that he was 74 years old and was willing to abide by the wishes of the conference.

74 Is Age Limit

Supporters of the prelate immediately presented a resolution to retain him in active duty for four more years. This created more disorder. Bishop J. W. Martin, presiding prelate, after long effort, was able to get order and stated:

"According to the law of our discipline, when a bishop reaches his 74th birthday nearest any General Conference, he is automatically retired. I therefore declare Bishop P. A. Wallace retired."

5-13-44

Turmoil reigned again when efforts to rescind the law, abrogate it, or even circumvent were made by friends of Bishop Wallace. A vote was finally taken. It was voted 223-218 not to suspend the rules. No further action was taken on the matter then, but it is believed that an effort will be made to bring it back to the floor.

Wants to See Draft Cards

Another fight took place on Tuesday when G. H. Hairston, Gastonia, N.C., got on the floor and insisted that all bishops show their draft card in an effort to determine how many bishops were of draft age.

There are those who alleged that Bishop W. W. Matthews, Washington, D. C., is also eligible for retirement. The move by the North Carolina delegate was looked upon as the beginning of a fight to retire the capital's only representative on the Board of Bishops.

Bishop W. J. Walls' quadrennial address last week touched on every phase of church life and called upon the church not only to gird itself for the saving of souls but to adopt a program which will enable it to play a big part in the national and international lives of all people.

5-13-44

E. Stanley Jones, renowned missionary, told the conference, Saturday night, that inter-racial good-will and international fellowship was the only cure for a troubled world. He pled for unity of purpose and combined effort in winning the world for Christ and protecting the lives of the peoples of the world.

Paul Robeson Featured

Paul Robeson, poet, artist, actor, and lecturer, was featured in a special program on Sunday afternoon. Robeson thrilled his audience with his singing, and then captivated it by saying that the ills of the people of China the sufferings of the Indians, and the discrimination of the American Negro were all akin, and that the only solution to these conditions was that the masses would get on the move.

The reports of the convention shows that more than $1,125,000 was collected by the general church during the quadrennium, and showed that most of the churches were out of debt and ready to begin on an extension program.

5-13-44

The theme of all the reports was that the church must take the lead in the fight for true citizenship for its members.

3 D. C. Bishopric Candidates

Reports from all the general officers are expected in by Wednesday afternoon. After these reports, it was expected that the **election of bishops will begin.**

Washington has three candidates—Revs. S. G. Spottswood, John Wesley Church; W. A. Stewart, Union Wesley, and H. T. Medford, secretary of missions.

5-13-44

Others seeking the office include: Revs. F. W. Alstork, formerly of Washington, now of Philadelphia; G. M. Edwards, Baltimore; B. C. Robeson, New York, and W. O. Carrington, former Washington pastor, now connected with the Howard University School of Religion.

Other prominent candidates are: Revs. J. S. N. Tross, W. W. Slade, and B. F. Gordon, general officers, Charlotte, N.C.; W. A. Cooper, St. Louis; E. B. Watson, former Washington pastor, Norfolk, Va.; Henry D. Tillman, who pastored John Wesley, Washington, some years ago; Felix Anderson, Alabama; H. P. Lankford, California.

People who think that the selection, preparation, combination, and consumption of food and drink rank low among the fine arts are a manifestly ignorant, ill-fed and uninteresting lot, in the opinion of Leigh Mitchell Hodges, the poet.

5-13-44

450 Delegates Registered

There are over 450 delegates registered for the conference, and the Motor City is humming with candidates, would-be candidates, well-wishers, and church politicians trying to sell their wares. Legislation is scheduled to get under way after the election and it is expected that new laws may be enacted.

Other Washington people seen at the assembly are: Dr. V. A. Tulane, assistant professor of chemistry at Howard University; Rev. D. C. Lynch, H. J. Callis, A. E. Brooks, Mrs. Georgia Mason, Miss Dorothy Mason, and Mrs. Bessie Lee.

AME's Raise Cry of Fraud

Afro American

Ballot Box Stuffing in Election Charged

Baltimore, Md.

ALL NIGHT SESSION

Delegates Sleep; 57 Run for Bishop

5-13-44

ELECT BABER

The Rev. George Baber of Detroit was elected bishop on the fourth ballot during the Quadrennial Conference of the AME Church being held here during a 37-hour election session, being the first of two prelates to be elected during the present session.

PHILADELPHIA

Cries of "fraud" and "ballot box stuffing" preferred by Bishop D. Ward Nichols interrupted the third ballot at the AME General Conference held here at the Arena, Forty-fifth and Market Streets, Monday.

As a result the ballots were thrown out.

5-13-44

Sessions of the conference began Wednesday and delegates began balloting to elect two bishops to Africa at Monday noon. Only two ballots had been completed by 8:30 Tuesday morning and there was no election.

Ballot Box Padding

When the roll had been called for the third ballot at 11:30 Tuesday, Bishop Nichols charged that votes were cast in the names of delegates who were not present. Because of the twenty-four hours of continuous session many delegates had gone home and others had cast their ballots.

Bishop Monroe Davis, presiding, answered Bishop Nichols. The Rev. L. H. Hemmingway (N.C.), one of the candidates denied that he was involved.

5-13-44

Bishop George Curry advised the conference of the Bishops' Council's ruling, that the third ballot should be thrown out.

A fourth ballot was finished at 3:20 Tuesday afternoon.

HOW THEY VOTED

CANDIDATES FOR BISHOP	(1)	(2)
George W. Baber (Fla.)	427	671
Joseph Gomez (Ga.)	287	448
John Claybourne (Ark.)	210	368
L. H. Hemmingway (N.C.)	233	362

(1) Votes won on first ballot.
(2) Votes won on second ballot.
690 votes are necessary to an election.

The question arose whether new tellers should be appointed, and Bishop Nichols stated they should be. Then followed the debate.

Why Conference Was Up All Night

The conference was occupied from twelve o'clock noon Monday to 8:30 Tuesday morning with two ballots. There were two reasons:

1. It used the century old method of calling the name of each one of nearly 2,000 delegates, who came forward and put his ballot into the box.

When all names are called the tellers then take up the ballots one at a time and read aloud what is written on them.

[EDITOR'S NOTE: Methodist Conference takes its ballots in an anti-room and counts them in secret while the business of the conference proceeds.]

2. There were fifty-seven candidates for the bishopric.

Delegates Sleep in Chairs

During the long lull in the counting of the ballots many delegates went home, some slept sitting up-right in their chairs and others slept stretched out for greater comfort.

5-13-44

By 3:20 Tuesday afternoon when roll call of the third ballot was finished the conference had been in continuous session without any let-up for twenty-seven hours.

Bishops' Transfer Urged

A Baltimore delegation constituted of Mrs. Lillie Jackson, Mrs. Florence Snowden and Charles Williamson, white, county prosecutor of Henderson, N.C., appeared before the Episcopal Committee requesting the transfer of Bishop Monroe H. Davis from the Maryland-Virginia-North Carolina area.

Mrs. Jackson told the committee that the citizens of Baltimore had lost confidence in Bishop Davis following the North Carolina trial.

Committee reported that the character of all bishops had been approved by a majority vote.

Aged Bishops Stay on

By acclamation, E. S. Jackson was elected secretary-treasurer. The conference repealed a law requiring bishops to retire at 75

$42,000 Case

Mr. Williamson was the prosecutor in the celebrated case in which Bishop Davis and other trustees of Kittrell College were directed by the court to return some $42,000 improperly taken from the college endowment funds.

5-13-44

Subsequently the Episcopal

12-1944 AMEZ

Methodist Youth Set Example

While older members of the Methodist church were talking and deploring the fact that Negro delegates were not served by Kansas City's cafes, restaurants and hotels, a group of younger Methodists was doing something about it.

The Seminary Singers, a group of 37 students from the Boston University School of Theology, came here to sing at the sessions of the General conference. In the group was a Negro lad, Evans Crawford of Temple, Texas, a baritone.

The 37 white youths who make up the group refused to eat where Crawford was not accepted. They follow this policy wherever they go.

A group of 10 of the young people went to three restaurants in the downtown area and then told that Crawford would not be served. All 10 walked out. They finally discovered a place on Oak street which served Crawford if the others during the entire time that the boys were in the city. They said the food was excellent.

One of the white boys remarked jokingly, "Well, I can say this for discrimination. It took us to a good eating place. If Crawford had been served at the first place we went, we might not have found this place and we really would have missed something."

Crawford says that the boys with whom he sings, studies and travels are a swell bunch of fellows." A large number are from the South. Lisle Stuffy is Quincy Murphree, white youth from Trade, Ala., a small town near Tullman.

The Seminary Singers appeared on a number of conference programs, gave a special concert early Monday evening preceding the business session and sang over radio station KMBC by transcription later that night. They left the city Tuesday morning. All of the boys, including Crawford, stopped at the downtown Y. M. C. A. while here.

Dr. James F. Houghton is conductor of the group. Crawford has an uncle here, Rufus Crawford, 3018 E. Fremont, Kansas City, Kansas.

Kansas City Call---No. 5-5-44

A. M. E.'s Elect Two Bishops

Bishop Flipper Ill But Kept On Active List

By ALMA HENDERSON
The Call's Church Editor

PHILADELPHIA. — (By Wire) —The Rev. George W. Baber of Detroit and the Rev. J. H. Clayborn of Little Rock were elected bishops of the A.M.E. church late Tuesday, May 9, in balloting that began at 3 p. m. Monday and continued all through the night and the next day, with only one hours recess.

Baber, pastor of the Ebenezer church in Detroit, was elected on the fourth ballot after the third vote had been thrown out because of ballot box "stuffing." He received 915 votes, Clayborn received 645 and the Rev. Joseph Gomez of Cleveland, 532.

After recess, the Rev. D. Ward Nichols objected to using the same tellers at the box after it was found "stuffed" He said it was no reflection on their character, but that they were tired and needed to be replaced. Bishop Davis, who was presiding, took exception to the motion, saying the tellers had been chosen by the bishops. He called on Senior Bishop W. A. Fountain to make a decision. The bishops consented to naming other tellers.

As the winning candidate must receive 703 votes for election, a fifth ballot was taken between Clayborn and Gomez. Clayborn received 962, Gomez, 481. Baber led on the first, second and third ballots.

On the first ballot, there were 55 candidates but all except Gomez and Clayborn withdrew at the end of the fourth.

No more bishops will be elected at this general conference.

A loud uproar of protest was heard from the delegates when it was recommended by the Episcopal committee that Bishop Joseph S. Flipper, senior bishop who is ill in Atlanta, be retired with full salary pending his recovery. The recommendation did not pass and Bishop Flipper is still an active bishop.

In the Saturday afternoon session a loud protest arose when, following the report of Mrs. A. B. Williams on periodicals, it was moved to reelect Rev. E. C. Hatcher, editor of the Southern Christian Recorder, through the casting of a majority vote by the secretary of the conference, Dr. George T. Sims. Following debate, the motion was lost. So it appears possible that a new editor might be elected.

A recommendation from the episcopal committee which passed was that all districts remain the same except South Africa, which is to be divided into two districts, making a total of 17 in the A.M.E. general conference.

Bishop Baber is interested in building and spreading African Methodism. He has had three appointments in 25 years and achieved special construction work at each point, building churches at LaPorte, Michigan City and Benton Harbor. He rebuilt the church at Flint and bought and paid for Ebenezer in Detroit.

During the 1940 general conference in Detroit. Baber sponsored the "75 Years of Negro Progress" exhibition. Born in Cleveland, Ohio, he was educated at Payne Theological seminary at Wilberforce, Ohio, and at Flint, Mich. He has five children. Mrs. June Woodson, George W. Jr., Flora, Benjamin and Barbara Dawn.

John Henry Clayborn of Little Rock was born in Arkadelphia, Ark., and is the father of six children, four of whom are living. They are Mrs. Ammarzion Clayborn Lee of Chicago; Dave Clayborn, a business man in Little Rock; Sgt. Ed Clayborn, overseas; Ellenora in California. His wife is Mrs. Lulu Clayborn.

He is a graduate of Shorter college, now known as Shorter-Flipper-Curry. He is presiding elder of the Fort Smith district.

General officers elected so far are: W. K. Hopes, manager Book Concern; David Norris, editor Christian Recorder; L. R. Berry, secretary of missions; E. A. Adams, secretary of education; E. A. Selby, Sunday School Union; S. S. Morris, secretary-treasurer Allen Christian Endeavor League; C. W. Abinson, editor, religious literature; U. S. Jackson, financial secretary; M. A. Hemingway, church extension; C. E. Hatcher, Southern Christian Recorder; Fred Hughes, Western Recorder; J. S. Broker, A.M.E. Review.

Arrest Bryant In Nashville

bond. His attorney, E. Washington Rhodes, told the court that his client was in Nashville and would not come here for trial.

Sadie T. M. Alexander, A.M.E. church attorney, made a motion which was sustained by the court that Bryant was accused of quartering libelous stories in his printed newspaper about leading church officials to the story. Bryant is charged with having questioned the honesty of A.M.E. leaders for a number of years.

PHILADELPHIA. — (ANP)—A. M. E. church official, was arrested in his home at Nashville last week following an extradition order from Assistant District Attorney Franklin E. Barr on a libel and bail jumping charge.

Bryant is to appear before the court here to answer charges that he printed libelous stories in his newspaper about leading church leaders and distributed the same during the recent convention here.

When arrested on the charge on May 10, Bryant posted $4,000 bond. His attorney, E. Washington Rhodes, told the court that his client was in Nashville and would not come here for trial.

Accountants, auditors and secretaries accompanied the church officials to the court to present their case. Bryant is charged with having questioned the honesty of A.M.E. leaders for a number of years.

Bryant was arrested on a bench extradition warrant sustained in a hearing held in Nashville on June 29, which will determine whether he will be sent here to face the charge of the New Era against him:

The publisher of the New Era is accused of printing an article which reflected upon the character and honesty of Bishop William A. Fountain, senior A.M.E. bishop; Bishop David H. Sims, Philadelphia; Bishop R. R. Wright Jr., Wilberforce, Ohio; and Dr. Arthur Jackson, financial secretary.

IN BRIEF: What happened at the Methodist General Conference which held its second quadrennial sessions at Kansas City, Mo., April 26-May 6:

What the Methodists Did at General Conference

1. Delayed for four years changing the present segregated jurisdictional setup of the church by authorizing a study commission to make recommendations for action of the 1948 conference.

3 BISHOPS TO BE ELECTED

2. Opened the way for the Central Jurisdiction (all colored) to elect three instead of two bishops when it meets June 9 at Bennett College by placing Liberia conferences under its supervision and providing a bishop for that area.

3 Rejected a proposal requiring that church meetings and conferences be held in places where entertainment and facilities are provided for all without regard to race.

FULL RIGHTS DENIED WOMEN

4. Refused to grant equal clergy rights to women.

5. Endorsed the President's Fair Employment Practice Committee and urged better administration of the order to provide full employment to all.

6. Approved a plan to conduct a church and world-wide "Crusade for Christ" and the raising of 25 million dollars for work in church's foreign and home fields and post-war reconstrution.

SUGGESTION FOR RACE UNITY

7. Instructed colleges and schools to initiate special courses and activities to promote better race relations.

8. Outlined procedures for churches and church groups to follow to prevent racial conflicts.

9. Reversed its stand on war which has been one of pacifism by a narrow vote thus giving official church sanction to prayers for military victory.

INCREASED RETIREMENT PAY

10. Increased retirement pay for bishops from $2700 to $3,000 a year.

5-13-44

11. Continued the joint commission on cooperation with the Colored Methodist Episcopal Church and increased appropriation for missionary prospects from $37,000 to $40,000.

12. Allowed the South Florida Annual Conference to continue operation with the fewer than 50 members required by church law.

THE METHODISTS ARE SLIPPING

Afro American — Baltimore, Md.

Back in 1932, the Methodist Episcopal General Conference, meeting in Atlantic City, pledged itself to meet only in such cities where hotels agreed in writing: 5-13-44

1. To accommodate all delegates, colored and white, without segregation in rooms assigned, entrances, lobbies, elevators, dining rooms and other facilities;

2. To have hotels instruct employees regarding the interracial character of the conference and the treatment of all delegates with equal courtesy.

Last week the unified Methodist Conference met in Kansas City, where colored delegates were shut out of hotels, dining rooms and even from the boxes reserved for wives of bishops.

What happened in the past twelve years was unification of the M.E. Church with the M.E. Church South, and the united body finds it necessary to set up a new set of rules.

Last week this Methodist General Conference declined to repass the 1932 resolution, contented itself with a milk-and-water substitute allowing assembly of the conference in a place where "adequate and suitable" accommodations are provided for all.

5-13-44

A second resolution to end the segregated jurisdiction which puts all colored churches in one area regardless of geographical location, was put off until 1948.

The dear old Methodist Christianity is slipping. Unification with the Southerners has brought in a mass of dough the liberal Northerners cannot digest.

2000 Delegates In Attendance At AME General Conference

Journal & Guide — Norfolk, Va.

5-13-44

PHILADELPHIA, Pa. — (ANP)—While nearly 2,000 delegates and thousands of members of the AME Church officially opened the AME General Conference at the arena here last Wednesday night, this city's population is being constantly swelled by the continuous trickle of AME followers from various parts of North America, and South America as well as Africa.

Already the general conference has been addressed by the most eminent leaders of the nation, including Mrs. Eleanor Roosevelt, Gov. Edward Martin and Mayor Bernard Samuel. Mrs. Roosevelt came from Washington, D. C., Friday to bring greetings from President Franklin D. Roosevelt. She was accompanied by Mrs. Crystal Bird Fauset and Mrs. Mary McLeod Bethune.

5-13-44

Gov. Martin and Mayor Samuel led state and municipal officials in welcoming the conference Wednesday evening at the opening session. The governor was introduced by David W. Harris, secretary of internal revenue for Pennsylvania. Magistrate Robson R. Reynolds introduced the mayor. The escort party for Gov. Martin was headed by Atty. Lewis Tanner Moore, a lineal descendant of the late Bishop Tanner.

FRIENDS OF GHANDI

Dr. E. Stanley Jones, a world-famous Christian statesman and missionary, addressed the conference Thursday night. Dr. Jones is a friend of the Indian apostle of non-violence, Mohandas K. Gandhi. On Monday evening, May 8, there was a parade of costumes, directed by Mrs. Jaynes of the Mt. Pisgah AME Church, of which the Rev. Emmer H. Booker is pastor. A pageant, with a cast of 1,000 was staged on Tuesday. The pageant symbolized the "March of Religious Progress Among Negroes in America," with the AME Church and its founder, Richard Allen, as types.

5-13-44

Host to the great throng of AME followers is Bishop David Henry Simms, presiding bishop of the First Episcopal district. Bishop Simms is assisted in making arrangements for the vast host of delegates and visitors by the Rev. Mahlon M. Lewis, pastor of the Greater St. Matthews' Church; the Rev. Eustace L. Blake, pastor of Mother Bethel AME Church of the connection; and a citizens' committee, headed by Maj. R. R. Wright Sr., local banker.

5-13-44

According to reports, Bishop Joseph Simeon Flipper, senior bishop of the AME Church, and presiding bishop of the 7th Episcopal district, may not be able to attend the General conference. The venerable AME leader, who is more than 80 years of age, is said to be in a feeble condition. The Rt. Rev. William A. Fountain, of the 6th Episcopal district, will preside for him.

Other members of the bench and their districts are Bishops M. H. Davis, 2nd; R. C. Ransome, 3rd; John A. Gregg, 4th; Noah W. Williams, 5th; S. L. Greene, 8th; D. Ward Nichols, 9th; G. B. Young, 10th; H. Y. Tookes, 11th; G. E. Curry, 12th and 14th; R. R. Wright Jr., 13th; Frank Madison Reid, 12th and 14th; with R. R. Wright and W. T. Vernon, retired.

ELECTION OF BISHOPS

While the election of new bishops is always considered the principal feature of the conference, Bishop D. H. Simms revealed that other important issues of world-wide significance will likely overshadow the election this year.

"There must be a new church program for the changing social order," he said, "and the general conference, in addition to hearing reports, will make rules governing the religious body for the next four years."

An effort of interdenominational interest is the proposal that will merge the AME and the AMEZ church into one, Bishop Simms revealed. "We are going to make a definite appeal for union," he said.

5-13-44

An effort will also be made to merge the two missionary societies of the church—the Mite Missionary society, headed by Mrs. Christine M. Smith; and the W. H. and F. M. society, headed by Mrs. Lucy Hughes. In explaining the reason for this move, Bishop Simms said:

"The church is affected by politics in foreign countries. It must become world-conscious. We need new and increased personnel, and an amplified and improved program.

Bishop Simms pointed out that lend-lease has served to take large numbers of white people to Africa who otherwise might never have gone there. They are carrying with them their concepts. The church's position in politics in this country will be decided before the general conference adjourns.

In addition to bishops, officers are:

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Dr. A. S. Jackson, financial secretary; Dr. J. H. Wilson, editor, the Western Recorder; Dr. S. S. Morris, secretary of ACE League; Dr. L. L. Berry, secretary of missions; Dr. George A. Singleton, editor, the Christian Recorder; Dr. E. A. Selby, secretary-treasurer, Sunday School union; Dr. C. W. Abington, editor of religious literature; Dr. E. C. Hatcher, editor, Southern Christian Recorders; E. A. Adams, secretary of education; Dr. L. H. Hemingway, secretary of church extensions; Dr. M. W. Thornton, editor, the AME Review; Dr. George T. Sims, secretary, General Conference, and Mrs. Artisha Jordan, editor, Women's Recorder.

AMEZ's Report Much Progress

Daily World - Atlanta, Ga.

5-27-44

DETROIT—(SNS)—The General Conference of the African Methodist Episcopal Zion Church held in Detroit at the Palmer Street Church, May 3-16 made unprecedented history. Bishop P. A. Wallace was the first to retire under the law of retirement. The Conference was high spotted by the opening sermon by Bishop B. G. Shaw of Birmingham who stressed the idea that we are living in traveling times and admonished the church to travel with the people through its mission enterprises.

It was a glowing message and highly effective in setting the pace for action.

The keynote address known as the Bishops' Quadrennium Message was delivered by the Bishop William J. Walls of Chicago. The address called for equitable adjustment of races and nations in an "oncoming brave new world." It demanded that brutalizing of Negro soldiers in camps be stopped by government protection and invade against segregation in the army and navy and promised continued support to the fight for freedom in the world and in the nation. The changing thought of the times and preparation for the social upheaval and adjustments was stressed by the bishops. The address was received with manifestations of unanimous enthusiasm.

5-27-44

FOUR BISHOPS ELECTED

The conference elected to the Bishopric four men each a unique type in his own right. Bishop Walter W. Slade is a pulpit orator and evangelist of magnetic qualities. He was elected from the financial secretaryship and was a Livingstone College man.

Bishop Buford F. Gordon who was Editor of the Sunday School literature is a Fisk-Yale man.

Bishop F. W. Alstork of Philadelphia was an outstanding pastor and is a Talladega College man.

Bishop E. B. Watson was noted for being a community-minded pastor both in Richmond and Norfolk, Va., where he had served. He was a Livingstone College man.

HOME MISSIONS

The conference took decided measures to promote home and foreign missions deciding to raise 100 per cent more than it has been raising and faces the field with eleven bishops to carry on.

During the past quadrennium Bishops L. W. Klyes, Senior Bishop and J. W. Brown, Missionary Bishop had passed. Bishop E. B. Watson is the Foreign Missions Bishop for Africa and has conferences in the Home Missions Field

PAUL ROBESON AND DR. E. STANLEY JONES FEATURED

5-27-44

The two top features in a public inspirational meeting at Cass High School Saturday night, May 6 where a great audience was assembled were Dr. E. Stanley Jones, world famous evangelist and missionary who pointed out that there is no hope for a peaceful society until race prejudice has been conquered and Paul Robeson, first Negro in America in 1944, who sang for the conference before 3,000 people and made an address. He called upon Negroes everywhere to make a united fight for freedom of the race while they fight for world freedom. Mr. Robeson was idolized by the crowd and Dr. E. Stanley Jones sent leaders home resolved to do likewise in the name of Jesus and the church.

5-27-44

The conference showed that more than six million dollars had been raised in the church during the quadrennium with many debts paid and schools enlarged. Among the institutions that had been blessed by this increase were Livingstone College at Salisbury, N. C., where the J. C. Price Memorial Building was completed and the publishing house at Charlotte, N. C., which has been liquidated of mortgage indebtedness. Great gains were made in membership and evangelism.

A strong resolution was adopted against the "traveling color bar" for political equality and unrestricted voting, continuance of FEPC, and controls in employment of youth.

5-27-44

New Bishops Visit Their Work

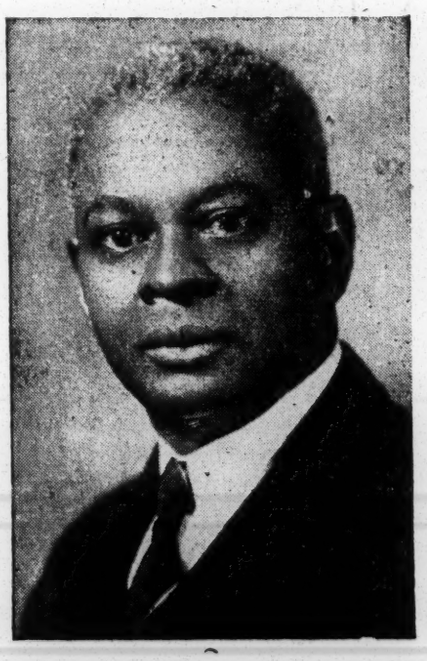
The Star of Zion Charlotte, N.C. July 29 1944

BISHOP W. W. SLADE

of the 8th episcopal district, who has recently held several meetings with men of the district and with the Board of Trustees of Clinton College, which is located in his area.

BISHOP BUFORD F. GORDON

who has just completed a tour of the 9th episcopal district, holding meetings with the presiding elders and pastors and other officials of the district. Meetings were held at Jacksonville and Pensacola, Florida; Mobile and Jackson, Mississippi, and Memphis, Tennessee.



BISHOP FRANK W. ALSTORK

of the 10th episcopal district, who has been on a tour of his area. Bishop Alstork had conferences with the ministers and workers and met with the Board of Trustees of Lomax-Sannon Normal and Industrial Institute.

BISHOP EDGAR B. WATSON

who is now on a tour of the Texas and Oklahoma Conferences, which are a part of the 11th episcopal district. Bishop Watson attended district meetings in this area.

Directory

Of Bishops and General Officers

6-10-44

Star of Zion Charlotte, N.C.

Bishop P. A. Wallace. A.M., D.D., (retired) 1392 Dean Street, Brrooklyn 16, N. Y.

I. Bishop B. G. Shaw, D.D., 1210 Charles Street, North, Birmingham Ala., P. O. Box 537: Western North Carolina, Blue Ridge, North Alabama, Georgia, South Georgia.

II. Bishop W. J. Walls, A.M., D.D., LL.D., 4736 South Parkway, Chicago, Ill.: New York, New England, Western New York, Indiana.

III. Bishop J. W. Martin, A.M., D. D., 4550 South Michigan Blvd., Chicago, Ill.: Michigan, Ohio, Cape Fear.

IV. Bishop C. C. Alleyne, A.M., D. D., D.H., 1715 West Montgomery Street, Philadelphia, Penna.: Philadelphia and Baltimore, New Jersey, East Tennessee and Virginia, Tennessee, South America.

V. Bishop W. W. Matthews, D.D., 9 Logan Circle, N.W., Washington, D. C.: Central North Carolina, West Central North Carolina, Arkansas, North Arkansas.

VI. Bishop E. L. Madison, A.M., D. D., 2838 Centre Avenue, Pittsburgh, Penna.: Notrh Carolina, Albemarle, Virginia, Allegheny.

VII. Bishop W. C. Brown, A.M., D. D., 527 East Jeffersno Blvd., Los Angeles, Calif.: Missouri, Kentucky, California, Southwest Rocky Mountain, Oregon-Washington.

VIII. Bishop W. W. Slade, D.D., 410 East 1st Street, Charlotte, N. C.: South Carolina, Palmetto, Pee Dee, Louisiana.

IX. Bishop Buford F. Gordon, A. M., D.D., 527 Carmel Street, Charlotte, N. C.: West Alabama, Florila, South Florida, West Tennessee and Mississippi, South Mississippi.

X. Bishop F. W. Alstork, D.D., 1919 Bainbridge Street, Philadelphia, Pa.: Alabama, Central Alabama, Cahaba, South Alabama.

XI. Bishop E. B. Watson, D.D. 1334 Outten Street, Norfolk, Va.: Texas, Oklahoma, Liberia, West Gold Coast, East Gold Coast, Nigeria.

6-10-44

General Officers

General Secretary-Auditor: Attorney S. M. Dudley, 1614 14th Street, N.W., Washington, D. C.

Financial Secretary: George F. Hall, D.D., P. O. Box 1047, Charlotte, N. C.

Manager of the Publication House: R. W. Sherrill, P. O. Box 1047, Charlotte, N. C.

Editor Star of Zion: Walter R. Lovell, Box 1047, Charlotte, N. C.

Editor Quarterly Review: James Clair Taylor, A.M., D.D., 329 Ellison St., Paterson, N. J.

Editor Church School Literature J. S. Nathaniel Tross, A.M., Ph.D. P. O. Box 1047, Charlotte, N. C.

Secretary-Treasurer, Church Extension Department: Oscar W. Adams. Office Address, 310 N. 18th St., P. O. Box 2049, Birmingham, Ala.

Director of Evangelism: Rev. W. T. Medford, D.D., Clinton Building, First Floor, 1421 You Street, N. W., Washington, D. C.

Department of Relief and Home Missions: Herbert Bell Shaw, secretary-treasurer, 520 Red Cross Street, Wilmington, N. C.

Secretary of Christian Education: J. W. Eichelberger; A.M., LL.D., 128 E. 58th Street, Chicago, Illinois.

President of Livingstone College: W. J. Trent, A.B., A.M., Livingstone College, Salisbury, N. C. 6-10-44

Dr. J. E. Mason. 700 W. Monroe St., Spring St., Little Rock, Ark.

S. Deacons, A.B., B.D., S.T.D., 1207

Salisbury, N. [redacted] Financial Agent.
Rev. Dr. Z[redacted]as A. Jones, 109-35 167th St., Ja[redacted]a, Long Island, N. Y., Financial Agent.

FACULTY OF HOOD THEOLOGICAL SEMINARY

Star of Zion - Charlotte, N.C
March 16, 1944

Back row, left to right: The President, Mr. William J. Trent; The Rev. Mr. Wilson Q. Welch, Jr., Professor of Biblical Literature; Dean John H. Satterwhite, Professor of Religion and Theology; Front row, Chaplain James A. Clement, Professor of Practical Theology, on leave; Miss Rena J. Weller, Professor of Religious Education; The Rev. Mr. John Van Catledge, Professor of Practical Theology. Additional members are: Dr. Eugene W. Lyman, Guest Lecturer, Philosophy of Religion; Bishop John W. Martin, Guest Lecturer, Practical Theology; In cooperation with Livingstone College: Mrs. Eloise M. Simpson, Church Music; Mr. John S. Lash, Public Speaking; Mr. Maxwell R. Brooks, Social Problems; Mrs. Mae Harris Graves, Librarian; Mrs. Lois B. Lash, Librarian.

We Salute Hood Theological Seminary

Star of Zion, Charlotte, NC

It gives us the greatest possible pleasure to Salute Hood Theological Seminary, primarily because we believe Hood Seminary holds the key to the door, wherein lies the fulfillment of one of the greatest needs in African Zion Methodism—a thoroughly trained ministry. And, we have the further assurance that President William J. Trent and Dean John H. Satterwhite are fully aware of the great responsibility and are determined by the help of God and the loyalty of Zion Methodism to measure up to the challenge.

March 16, 1944

In view of the very interesting and revealing discussion now centering around Hood Seminary, it is highly interesting to note that Livingstone College, then known as Zion Wesley Institute, was "originally 'a theological seminary,' or "institute," to be exact in terms. Bishop Jones' Catechism tells us that "the North Carolina Minutes of this Annual Conference of 1877 read: 'C. R. Harris presented a paper signed by Thurber, Harris and Rieves on the stablishment of a theological seminary in this State of North Carolina'." And the original charter, granted by the state was for the establishment of such a "theological seminary." In 1885 it was changed, by act of the legislature from an "Institute" to a "College," and from "a Theological Institute" to that of a liberal arts college.

March 16, 1944

Most assuredly none can doubt the wisdom of the change, for "Dr. Price early discovered that preachers needed literary or academic foundation before they could grasp the philosophy of religion." But the immortal Dr. Price was far-sighted and accordingly "He provided a Theological Department, taught subjects himself (which he was thoroughly competent to do) and solicited scholarships to maintain them while in school." How well this early work was done is attested by the fact that the late Bishop J. S. Caldwell and Dr. R. H. Stitt, both remarkable preachers, were "the first two graduates," and these have been followed by a long line of illustrious preachers and churchmen.

Three score years after this humble beginning, so nobly carried forward by Bishop Hood, Dr. Goler and the scores who helped in this noble enterprise, Hood Theological Seminary never faced a brighter future nor a greater test of its usefulness than today. The years that lie immediately ahead are filled with greater promise still.

Zion Methodism can boast of no finer Christian, nor a more loyal and devoted son than William Johnson Trent, the stalwart president of the College, who, by his faith, his prayers and his sacrifices, has brought Livingstone College to its present unprecedented success. Dean Satterwhite, capable, efficient, sincere, scholarly and resourceful, yields to no one in his love for Zion Methodism and in his dreams for a Hood Theological Seminary that will be the pride of our great church. Professors Welch, Van Catledge, Clement (now on leave in the Chaplaincy) and Weller complete a faculty that is, indeed, thoroughly fitted to do as fine a job as was ever attempted or planned at the Seminary.

The fine progress, already made, and of which so many in Zion Methodism are unaware, inspires us as never before in our history and challenges us to give to Hood Seminary, not only more money but more men and women to be trained for the Christian ministry and service. Everywhere in Zion Methodism, young men and women must be recruited. Our Bishops and Conferences must lay it on the hearts of those who desire to enter the ministry that it is not enough to do a mechanical job of pastoring the people and to bring up "a round report."

It is true that many have done a magnificent task without theological training, some might even have done better if they had not had what they did get, but every loved of God and Zion Metholism knows, even as did Dr. Price, that untrained leadership is the most costly thing in the world and must be paid for in human suffering and vain strivings in a wilderness.

Hood Theological Seminary stands as our committment to give to our section of Christendom an intelligent, consecrated leadership that will give its life to lead the people to enlightened Christian living and service. We owe it to the faculty, to the people, to ourselves and to generations yet unborn to redeem the pledge of Thurber, Harris, Rieves, Price, Hood and all the fathers who out of their poverty of means, but wealth of heart and soul, dedicated themselves and the denomination to the indespensible and inevitable task of establishing a seat of liberal training for ministers of Jesus Christ who would lead the people of the race and nation to God.

Who Will "Call The Tune"?

Star of Zion, March 16, 1944

A considerable controversy seems to be in the making over the question of a tee, after much canvassing o headquarters for the Woman's Home and suit them, upon which they Foreign Missionary Society. In the absence of any official advice on the matter dence of their good faith in ca we gather from reliable sources that the fer was finally accepted.

Board of Bishops did not fu pletely, but that the Women

Society, having indicated its intention to purchase a building, requested the cooperation of the Board of Bishops in the matter. Whereupon the Board of Bishops appointed a committee, from the Board, to advise with a committee appointed by the Society, in making the selection of the city and the property which should be purchased.

The best information seems to indicate that the committee appointed by the

But when the committee re action to the Board of Bish seems, that Board refused to action and ordered the proje Board of Bishops ed. It appears that the Boar is not satisfied with the loca property; that is the city, a really wants the Woman's De buy a property which may only for the latter, but also nection, presumably for other Depart-

Race Unity Lectures To Be Given At YMCA

By Louis Gregory

Louis Gregory lecturer, educator and a graduate of Fisk University and Howard University will give a series of lectures at the Pine Street YMCA. He will discuss fundamental truth of spiritual and social nature bearing upon world problems of today. His talks carry a special appeal to those interested in a better world from the interracial standpoint.

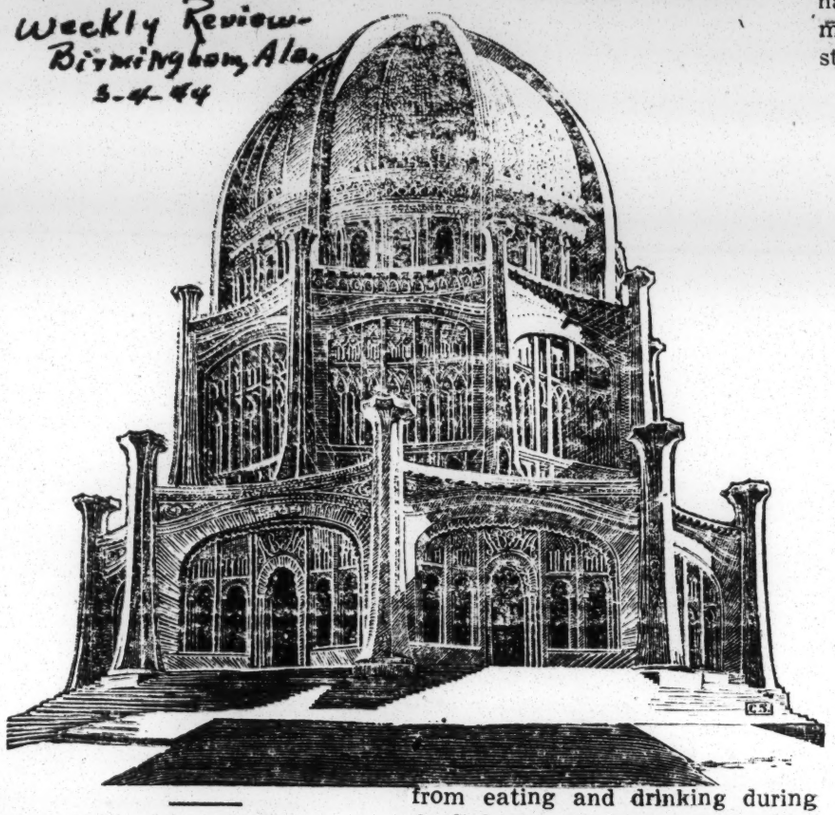
Friday, February 18 at 8 p.m., he will discuss World Unity; Monday, February 21, The Temple of God; Wednesday, February 23, If A Man Dies Does He Still Live? and Friday, High Destinies of the Nation. The public is invited: no collection. This is under the auspices of the Baha'i Regional Committee.

BAHA'IS GIVE YWCA $50 ON BUILDING FUND

The first group of interested persons to voluntarily make a donation to the YWCA Capital Fund for a building was the Bahai Spiritual Assembly when it voted fifty dollars for the cause at its Assembly meeting early last week.

The Bahai's wanted to be the first to make a donation without any solicitation so the moment it heard of the effort it ordered fifty dollars appropriated for the YWCA and forwarded its check for same.

Western Center Of New World Faith



By THE EDITOR

Several years ago the Slossfield Civic Association gave a trip to the National Negro Exposition which was staged at the Colloseum in Chicago, Ill.

On exhibition were evidences of progress made by our race running over the whole period since the first Negro set foot upon this continent. The Slossfield Civic Association, the NYA, the Health Department and several other agencies cooperated in staging a large portion of the exhibits at Slossfield Center.

It was while in Chicago attending this exposition that I was led to visit quite often the Bahai exhibit there. It was easily the most beautiful because it consisted of, among many other things, a minature of the Bahai House of Worship located at Willmette, Ill.

I have from time to time made a study of the teachings of this new world faith and I make bold to say it has been most interesting and in my opinion comes nearer to a full answer on the correct type of presentation of the truth for this age, I have ever known.

One of the requirements of the faith is that each believer observe the nineteen-day fast each year. In the near future, the believers in sixty countries will join in this nineteen-day fast. For nineteen days they will abstain from eating and drinking during daylight hours, during which time they will give themleves to prayer and meditation.

There was a time when many people did this kind of penance. I remember it well. I did the best I could back there too. It was and is a good thing to do. If a man, for nineteen days can take himself away from food and drink, he will buld up n himself power of self control. If he can take himself away from food and water for such a length of time, he will be building up in himself the power to take himself away from many other things which often over power and kill men because they have alloted themselves to become so attached to these things they have no longer the power to pluck out that right eye or to cut off that right arm which offends.

If we reach the heights we wish, we are going to have to give up many things which we like very much. That is not going to be easy. If we progress as we should, we are going to have to be able to stand up and take much. That calls for strength — built-in strength. Fasting and praying is the source of this needed strength.

The old time periods of Fasting and Praying ought to be made popular again and kept religiously alive.

I think, I shall join the World-Wide Nineteen Day Fasters in their observance. I need it. And by the way, when you are in Chicago, go out to see this Bahai House of Worship. It is the most beautiful and meaningful structure it has been mine to see.

ROGERS SAYS:

Cardinal Principle Of the Bahai Faith Is Oneness of Mankind

By J. A. ROGERS

Courier, Pittsburgh Pa.
5-22-48

(The views expressed in this column are those of the writer and do not necessarily express the editorial opinion of The Pittsburgh Courier.—The Editors.)

ONE fact that the members of any oppressed group, especially those who want to draw off to themselves and hate all the members of the other group, must never lose sight of is that some members of the group they hate are also being hurt and for that reason wish to end or ameliorate the evil from which the oppressed are suffering. For instance, the North was being hurt politically and economically so badly by slavery, that though it had very little love for the Negro, it had to go to his rescue.

Mr. Rogers

White people who oppose wholly or in part the present treatment of the Negro may be divided into one of three principal groups. First, those who find that in doing so, they can make use of it, as some politicians. Second, those whose sense of justice is offended, but who have a superiority complex, or fear for their economic standing. This type fondly believes that justice can be had through segregation and jim crow. They repeat Booker T. Washington's rhetorical phrase, "One as the hand, but separate as the fingers." The third group, a small minority, wants to see the Negro well treated, not because they expect the least profit from it, but because they have in their souls that great democracy of Nature which makes the sun to shine on rich and poor, white and black, with no shadow of discrimination. Such people feel like Thomas Paine. "To do good is my religion." They oppose injustice and jim crow because they identify themselves so closely with humanity that they see other human beings as but another edition of their own selves.

BAHAI BELIEVES IN ONE MANKIND

Since 1921 I have been observing closely one such group of the latter—the Bahais, who will celebrate the 100th anniversary of the founding of their faith in Chicago, Ill., May 19-25.

THE cardinal principle of the faith is the oneness of mankind and world brotherhood. Its members oppose segregation as vigorously as some other groups favor it. The greater the variety of the "races" they find in their midst, the better they like it. Abdul Baha, one of the three great founders of the faith, who visited America in 1911 and spoke to all classes and denominations from coast to coast, summed up what the Bahias believe about "race" when he said that even as the diversity of flowers in a garden gave beauty to the garden, so the diversity of "races" made humanity as a whole, a joy to the eye. "How unpleasing to the eye," he said, "if all the flowers and plants, the leaves and blossoms, the fruit, the branches and the trees of that garden were all of the same shape and color. Diversity of hues, form and shape, enricheth and adorneth."

PERFECT DEMOCRACY

In the matter of nationality and religion, the Bahais are equally universal in their point of view. They regard the latter as parts of the great whole. In fact, there are Bahais who retain their memberships in other faiths. Among them are Jews, Catholics and Moslems.

EVERYTHING connected with the Bahais is carried out on a high plane and with perfect democracy. Apart from the present Guardian, Shoghi Effendi, who was named as his successor by Abdul Baha, there are no appointees or candidates for office. Officers are selected by secret ballot from a list of all the members of a unit or assembly. Each one writes in the name or names of the members he or she prefers, and those with the most votes are selected. Also no collection is ever taken up at any meeting. The members give privately what they can afford. Non-members who wish to contribute any sum, whatever its size, are asked to give it to some charitable cause instead. In short, there is no profit, glory or publicity in it for anyone. Furthermore, no one is asked to join. Those who become members do so entirely of their own will. One becomes a Bahai simply and solely because he believes in the oneness of humanity and in decent and equal treatment for every human being under the sun.

BAHAI PRINCIPLE

They are also not afraid of the truth. Guest speakers may speak with the utmost frankness. Within the past few years I have addressed their gatherings from time to time, and I find that instead of being offended when told that some great man or woman whom they had all along believed to be white, was colored, they liked it because, to them, it was only added proof of the oneness of mankind, of natural capability in all "races."

AMONG the twelve principles of the Bahai faith are: Abandonment of all race prejudice, spiritual solution of economic problems, accord between science and religion, a universal political and economic tribunal, universal education, complete equality between man and woman, recognition that all religion has a common foundation, an international auxiliary language and universal peace.

NEW TEMPLE IN CHICAGO

Present at the centenary in Chicago will be representatives from 40 countries of the world. The occasion will also see the opening of the new temple at Wilmette, one of the most beautiful buildings in America, combining the architecture of the East and of the West. Negroes who attend will find themselves most welcome. As was said, the greater the variety of race, nationality, and religion at their meetings, the better the Bahais like it.

The New York meeting place is Steinway Building, 119 West 57th street.

Negro Press Creed

The Negro Press believes that America can best lead the world away from racial and national antagonisms when it accords to every man, regardless of race, color or creed, his human and legal rights. Hating no man, fearing no man, the Negro Press strives to help every man in the firm belief that all are hurt so long as anyone is held back.

48 STATES SEND DELEGATES TO NATIONAL BAPTIST MEET

Courier — Pittsburgh, Pa.
9-16-44

MEMPHIS, Tenn.—The National Baptist Convention of America opened its 64th annual session here on Wednesday morning, September 6, in the First Baptist church, Beale avenue, of which the Rev. G. A. Long, D.D., is pastor. The convention closed September 10.

A reception held the first day was attended by the thousands who attended the sessions of the parent body, the Women's auxiliary, the Laymen's league, and the Junior convention. The Rev. G. L. Prince of Galveston, Tex., presided over the sessions, while the Women's auxiliary was directed by Mrs. M. A. B. Fuller, president. The Laymen's League convention was guided by Prof. A. W. McDonald and the Junior Women by Mrs. Hattie Williams of Alexandria, La.

The general theme of the convention was "Christian Faith and Constructive Social Action." The objectives, as announced by Dr. G. L. Prince on the opening day, were: Foreign Missions, Religious Education, and Home Missions. The program for the convention had been made at the executive board meeting held during a recent session of the Sunday School congress in Houston, Tex. 9-16-44

Delegates represented the 48 States of the Union, the Greater and Lesser Antilles, South America, the Republic of Panama, the Dominion of Canada, and South and West Coast Africa. Officials serving in addition to Dr. Prince included the Rev. C. D. Pettaway, first vice-president, Little Rock, Ark.; the Rev. S. A. Pleasants, Jr., second vice-president, Houston, Tex.; the Rev. G. Goins Daniels, assistant secretary, Georgetown, S.C.; the Rev. R. W. Woullard, assistant secretary, Hattiesburg, Miss.; the Rev. E. C. Dyer, assistant secretary, Little Rock; the Rev. W. M. Grimble, corresponding secretary, Alexandria, La.; the Rev. A. L. Roach, field secretary, Cleveland, Ohio; the Rev. W. M. Downs, convention reporter, Cleveland, O.; the Rev. A. A. Lucas, treasurer, Houston; the Rev. E. W. White, auditor, Baltimore, Md.; the Rev. A. B. Tolson, statistician, Houston; the Rev. C. Charles Taylor, historian, New Orleans, La.

The convention, through its Education board, supports the Georgia Baptist college, Macon; the Lynchburg Theological seminary, Virginia; the Florida Normal and Industrial institute, St. Augustine; the Guadalupe college, Sequin, Tex., and the Mary Allen college, Crockett, Tex., along with more than 20 missionaries in Africa, Bermuda, Nassau, Liberia, and Panama.

Other Negro leaders taking part in the convention were Dr. A. N. Kittrelle, Prof. Joseph T. Greene, the Rev. J. A. G. Jordan, the Rev. D. L. Garret, Bishop A. B. McEwen, the Rev. W. H. Brewer, the Rev. J. A. McDaniel, Dr. J. W. Hall, the Rev. Harrison Brown, the Rev. Moses Johnson and A. N. Willis. 9-16-44

The delegates were welcomed to Memphis by Mayor Chandler, the Rev. Marshall Wingfield, Dr. Robert G. Lee, Dr. C. C. Grimes and J. W. McCall.

Southern White Baptists Agree To Protect Rights Of Negroes

Tribune — Philadelphia, Pa.

A FAIR index of the fright the strain of war is having upon conscience and culture is demonstrated by the action of the Southern Baptist Convention.

This organization is composed of white southerners, who became alarmed at the rumor that subversive groups are finding fertile soil for the sowing of distructive "issues." 6-3-44

Apparently anxious to do something about it they forthwith appointed a committee to investigate.

It may be an unpleasant truth to admit, but common honesty permits no other course. Colored Americans are rapidly losing confidence in the religion as preached and practiced by so-called white Christians. This potent fact requires no elaborate searching to discover. How then can Americans hope to remove racial and religious conflicts abroad when they permit their prejudices to prevent them from practicing the basic philosophy of either their religion or their government?

The Southern white Baptists were probably able to discern this wide difference between their preachments and their practices, but lack the courage to chance their practices to conform with the teachings of Jesus whom they profess to follow.

Last week it held its annual convention at Atlanta and heard its committee report as follows:

> "In New York City recently two Negroes were elected to the City Council. Both of these were Communists. This means that they are looking to an atheistic and revolutionary leadership rather than to a Christian leadership for the helping of their race." 6-3-44

After a lengthy and solemn debate the Convention pledged itself "to do everything possible to advance the welfare of the Negro, both religious and economic, and to aid in the protection and defense of his civil rights."

These resolves are merely approaches along the right way. The road itself has not been reached. It is a bit encouraging, however, to observe that light is breaking in our benighted southern hinterland!

We will watch eagerly to see what effect will be m[illegible] make the resolution effective.

White Baptists to Help Battle "Isms" by Aiding Clerics

AFRO-American Balt. Md. 5-27-44

ATLANTA—The Southern Baptist Convention's (white) committee on colored ministerial education urged last week a broad colored-white co-operative educational program for colored ministers to combat the influence of "subversive groups" among colored citizens.

The committee, representing the Southern, Northern and National Baptist Conventions, concluded that colored people are "evidently growing tired of merely emotional leadership; that it no longer has a grip, especially on the younger people, and is often the subject of ridicule."

Under the plan the Southern convention would provide $5,000 annually to each of 13 colored Baptist colleges and the Northern convention would join in the maintenance and control of American Baptist Theological Seminary, Nashville, to better train colored ministers.

Daddy Grace Raps Critics of Baptism by Fire Hose

Afro American — Baltimore, Md.

Uses Garden Hose Instead, Bares Purchase of Million-Dollar NYC Apartment Building

9-2-44

By RALPH MATTHEWS

WASHINGTON

Delivering a two-hour informal sermon Monday morning as he sat in his shirtsleeves in his palatial home at 11 Logan Circle, Bishop C. M. (Daddy) Grace denounced the civic leaders who prevented him from using a city fire engine for his annual baptismal rites.

For a number of years, Bishop Grace has concluded his two-week convocational services with a mass baptism in the public street adjacent to his House of Prayer at Sixth and M Streets, Northwest.

"Last week," a delegation representing local civic groups protested to the Commissioners against the practice, branding the spectacle as a "disgrace to the citizens of Washington." 9-2-44

The Commissioners acquiesced, and Bishop Grace, clad in his Episcopal robes, baptized 300 converts Sunday with a garden hose instead.

STEP IS TAKEN IN ATLANTA

Pittsburgh Courier Pa. 5-27-44

ATLANTA, Ga. — During the three-day 99th session of the Southern Baptist Convention here last week, the social service commission, of which Dr. J. B. Weatherspoon, of Louisville, Ky., is chairman, recommended that whit Baptist pastors and churches work for "the defense and protection of all the civil rights of Negroes."

The recommendation asked the delegates to interest themselves in the welfare of all races, particularly Negroes, more than 10,000,000 of whom dwell in the South. It urged Baptists to cultivate and maintain the finest Christian attitude toward Negroes, and because neither race seeks "indiscriminate co-mingling," to distinguish between the issue of social equality and that of economic and political freedom.

URGES FULL FRANCHISE

Relative to the Supreme court decision asserting the Negro's right to vote in the Texas primary, Chairman Weatherspoon's commission report urged establishment of a qualification for suffrage applying equally and the same to white and colored and opposition to any nullification devices.

In the annual sermon, the Rev. John H. Buchanan, pastor of Southside Baptist church, Birmingham, Ala., pleaded for a "pattern of racial co-operation;" former Governor Pat M. Neff, of Texas, convention president, warned that "our Nation should not build a wall of isolation around itself," and the Committee on Negro Ministerial Education said Christian neglect of Negro interests was making Negroes fertile soil for "isms" and it urged $5,000 annually for 13 colored Baptist colleges, recommended better preparation for Negro ministers, and solicited the support of the Northern Baptist convention in joint maintenance of the American Baptist Theological Seminary for Negroes in Nashville, Tenn.

BAPTISTS BLAME SUBVERSIVE GROUPS FOR RACE TROUBLES

Times-Enterprise Thomasville, Ga.

Broad White-Negro Co-operative Educational Program for Negro Preachers Urged

5-16-44

Atlanta, May 16—(AP)—Declaring "subversive groups are finding in the negro a fertile soil for their destructive isms," the Southern Baptist Convention's Committee on negro ministerial education today called for a broad white-negro cooperative educational program for negro preachers.

"Negroes recently elected two members of the city council of New York," the committee says in a report prepared for the convention's 99th meeting convening in Atlanta today. "Both these negroes were Communists, which meant that the negroes in New York wkeer looking to an atheistic and revolutionary leadership rather than to a Christian leadership for the solution of their problems and the helping of their race.

"Too often because of the lack of a trained Christian leadership, the negro heeds the lure of such propaganda."

The report was drawn by the joint committee of the Southern, the Northern and the National Baptist conventions, and stated "Negroes are evidently growing tired of merely emotional leadership—the old type of uneducated exhorter no longer has a grip, especially upon the younger negroes, and is often the subject of ridicule." 5-16-44

It calls for the Southern convention, opening here today, to furnish $5,000 annually to each of 13 Baptist negro colleges, asks the Northern convention to join in maintenance and control of American Baptist Theological seminary at Nashville, Tenn., and recommends better preparation of negro ministers.

In Georgia, it states, less than 100 of the 3,999 negro Baptist precahers have college degrees.

The 3,000 messengers to the convention, representing 5,500,000 Baptists, were scheduled to hear a second report on racial conditions from the Social Service commission, this report calling for a "Modus operandi that will diminish friction, eliminate injustices and promote friendly cooperation" between the races.

It agreed with a recent committee report of the Presbyterian Church in which the thought was expressed that few in either race sought "indiscriminate social comingling.

"Shall we not, then," it asks, "distinguish between the issue of social equality and that of political and economic freedom, and deal with the latter on its own merits?" 5-16-44

In other reports prepared for the convention, the Social Service commission warns of post-war trouble between labor and management, strongly attacks the liquor business and asks the church to be "in the vanguard of leadership in grappling with social wrongs that harass the people to whom it preaches."

The commission urges encouragement of young men and women to enter industrial relations "as a Christian commitment for life's service," adding that "only as we have men and women motivated by the Christian ethics in places of leadership in management and labor can we hope for industrial order."

The liquor business, it declares, "Is helping to create a fresh prohibition sentiment by its own greed and lawlessness."

Ask Education Program for Negro Preachers

Herald—Albany, Ga.

5-16-44

ATLANTA, May 16 (AP).—Declaring "subversive groups are finding in the Negro a fertile soil for their destructive isms," the Southern Baptist Convention's committee on Negro ministerial education today called for a broad white-Negro cooperative educational program for Negro preachers.

". . . Negroes recently elected two members of the city council of New York," the committee says in a report prepared for the convention's 99th meeting convening in Atlanta today. "Both these Negroes were Communists, which meant that the Negroes in New York were looking to an atheistic and revolutionary leadership rather than to a Christian leadership for the solution of their problems and the helping of their race.

"Too often because of the lack of a trained Christian leadership, the Negro needs the lure of such propaganda."

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It calls for the Southern convention, opening here today, to furnish $5,000 annually to each of 13 Baptist Negro colleges, asks the Northern convention to join in maintenance and control of American Baptist Theological Seminary at Nashville, Tenn., and recommends better preparation of Negro ministers.

In Georgia, it states, less than 3,999 Negro baptist preachers have college degrees. 5-16-44

Another Report Scheduled

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Negro Baptists Open Their 67th Annual Meeting

State—Columbia, S.C.

By William McKinley Bowman

Delegates representing 335,000 Negro Baptists in the state opened their annual session here at the Zion Baptist church on Washington street yesterday, the Rev. J. P. Reeder, pastor. 5-4-44

The executive board met in preconvention session, presided over by the president, H. H. Butler.

The welcoming program with the Rev. J. P. Reeder, master of ceremonies, was held at 8 o'clock Tuesday night. The welcome address was made in behalf of the citizen's committee by the Rev. J. M. Hinton; the white churches, the Rev. F. C. Helms; the Negro colleges, Prof. I. M. A. Myers. The response was by the Rev. J. S. Daniels.

The guest speaker was the Rev. W. M. Downs, Cleveland, O., who spoke on the subject: "The Gospel in this Age of Dissolution."

The music for the program was furnished by the choirs of Nazareth, Zion and Union churches.

Wednesday morning the introductory sermon was preached by the Rev. H. B. Mitchell of Greenwood. The enrollment of ministers followed.

The district missionary, the Rev C. A. Zeigler, the Rev. H. W. D Stewart, the Rev. T. H. Broadus and the Rev. J. W. Easley, reported more than $7,000 raised during 1943 from the various districts for the state missions.

The treasurer, the Rev. J. W Coleman, reported more than $1,000 in the treasury.

Wednesday afternoon the Morris college trustees reported on conditions at the Baptist school. The statistician, the Rev. W. M. Bowman, reported that during the last year the Baptists raised more than $214,000 for all purposes in the state. 5-4-44

President H. H. Butler was introduced by the Rev. A. A. Simms.

President Butler recommended that the laymen be organized and a committee be appointed to draft a state constitution for the laymen movement. He denounced the actions of the state assembly and the politicians who agitate racial hatred in the state. He said the negroes of the state seeks (1) equality of opportunities (2) equality under the law and in the courts (3) equality in politics, and the government (4) representation on the jury, (5) end to lynching, discrimination and segregation (6) the right to vote in all elections in the state, local and national government without intimidation by white voters. He vowed Negroes will be taking part in the government even if the governor calls a special session of the general assembly once every month.

He urged that the convention support the Negro Citizen's committee, and urged each minister to send a donation of $10 to the committee headquarters for the fight for the right to vote in the state.

After the president's annual address, the Rev. J. P. Reeder urged the convention to support the recommendations of the president. The following officers were elected: President, H. H. Butler; vice president, G. G. Daniels; secretary, L. C. Jenkins; J. L. Brooks, assistant secretary; and W. M. Bowman, statistician. 5-4-44

Tonight will be educational night with the Rev. J. P. Garrick delivering the educational address. The Morris college rally will follow.

Negroes Lured By Destructive 'Isms

Observer—Moultrie, Ga.

5-16-44

Baptists Urge Broader Educational Program For Negro Preachers

ATLANTA, May 16.—(AP)—Declaring "subversive groups are finding in the negro a fertile soil for their destructive isms," the Southern Baptist Convention's committee on negro ministerial education today called for a broad white-Negro cooperative educational program for Negro preachers.

". . . Negroes recently elected two members of the city council of New York," the committee says in a report prepared for the convention's 99th meeting convening in Atlanta today. "Both these negroes were Communists, which meant that the negroes in New York were looking to an atheistic and revolutionary leadership rather than to a Christian leadership for the solution of their problems and the helping of their race.

"Too often because of the lack of a trained Christian leadership, the negro heeds the lure of such propaganda." 5-16-44

The report was drawn by the joint committee of the Southern, the Northern and the National Baptist Conventions, and stated "negroes are evidently growing tired of merely emotional leadership—the old type of uneducated exhorter no longer has a grip, especially upon the younger negroes, and is often the subject of ridicule."

It calls for the Southern convention, opening here today, to furnish $5,000 annually to each of 13 Baptist negro colleges, asks the Northern convention to join in maintenance and control of American Baptist Theological Seminary at Nashville, Tenn., and recommends better preparation of negro ministers.

In Georgia, it states, less than 100 of 3,999 Negro Baptist preachers have college degrees.

The 3,000 messengers to the convention, representing 5,500,000 Baptists, were scheduled to hear a second report on racial conditions from the Social Service commission, this report calling for a "modus operandi that will diminish friction, eliminate injustices and promote friendly co-operation" between the races.

It agreed with a recent committee report of the Presbyterian Church in which the thought was expressed that few in either race sought "indiscriminate social comingling."

"Shall we not, then," it asks, "distinguish between the issue of social equality and that of political and economic freedom, and deal with the latter on its own merits?" 5-16-44

In other reports prepared for the convention, the Social Service commission warns of post-war trouble between labor and management, strongly attacks the liquor business and asks the church to be "in the vanguard of leadership in grappling with social wrongs that harass the people to whom it preaches."

The Commission urges encouragement of young men and women to enter industrial relations "as a Christian commitment for life's service," adding that "only as we have men and women motivated by the Christian ethic in places of leadership in management and labor can we hope for industrial order."

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Baptist Report Attacks Misleading of Negroes

News-Tribune—Rome, Ga.

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Negro Baptists Reject Southern Proposal

9-10-44

Courier-Journal—Louisville, Ky.

Dallas, Sept. 9 (AP) — The National Baptist Convention (Negro) today was on record as advocating that "racial problems should be solved by Northern and Southern white and Negro people working together." 9-10-44

Before adoption of the resolution, the delegates voted to strike from the records the statement made by the convention president, Dr. D. V. Jemison, Selma, Ala., that white and Negro people of the South should work out their own problems.

Jernigan Reelected

Daily World—Atlanta, Ga.

Congress President

7-23-44

By TASCHEREAU ARNOLD

BIRMINGHAM—(S N S) — "As christians we face the present crisis of our civilization and as christians we believe that our historic faith has revolutionary resources for this crisis. We affirm the faith of the prophets and of Jesus as a disturbing, renovating force," thus spoke Dr. W. H. Jernagin, Washington, D. C., president, as he delivered a noteworthy annual address to delegates attending the annual sessions of the National Baptist Sunday School and BTU Congress here Thursday in the city auditorium.

Dr. D. V. Jemison, of Selma, Ala., president of the National Baptist Convention, Inc., which boasts of a membership upwards of 4,000,000, presided during the election of these officers, following their reports:

Dr. W. H. Jernigan, president; Rev. O. C. Maxwell, New York, vice-president- at-large; Rev. H. T. Sims, Witchita, Kans., recording secretary; Miss Bessie Sears, Alabama, assistant recording secretary; Rev. L. D. Bunn, Sears, Rapids, Mich., recording secretary; Deacon Mathews Burgess, Chicago, treasurer; Dr. Roland Smith, Atlanta, statistician; Miss Lucie E. Campbell, Memphis, Tenn., music director; Dr. A. W. Townsend, Nashville, Tenn., director-general; Rev. E. W. D. Isaac, Nashville Tenn., associate director-general; Dr. A. F. Fisher, dean; Dr. Miles W. Conner, and Rev. F. L. Sanders, Rome, Ga., assistant deans.

Dr. Fisher, dean of the conference, delivered a forceful keynote address. He warned that in every age the church has played a decisive role in determining human relationship. He said that Negroes have as much prejudice as whites in many ways, and bluntly stated that while we are busy telling white people what they should do. We should also decide what we ourselves must do, he added.

7-23-44

Dr. Jernigan also pointed out in his annual address that "the church must concern itself specifically with the economic distress which deepens as the crisis continues. He warned that continued misery is the evil out of which Fascism springs. Waxing eloquent he said that economic misery is a proof not only of the stupidity of man as an economist, but the sin of man in the economic order driven insatiably by the desire for profit, neglecting the need of his brother. "The church must clearly protect the unethical basis of a world order which permits distress to continue, this is peculiarly the task of religion," he added.

Other speakers included: Dr. James B. Adams, chairman, social service committee NBC; Dr. Charles Dinkins, secretary, Department of Religious Education for the SSPB; Dr. T. S. Boone, Baptist historian, and Dr. J. L. Tilley of Raleigh, N. C. 7-23-44

NEGRO PASTORS HAIL BAN LIFTING

Age Herald—Birmingham, Ala.

8-31-44

A letter to President Roosevelt, written by officers of the Birmingham Baptist Ministers Conference, Negro church organization here, commending the War Department for its recent action against segregation of Negroes in the armed forces, has been forwarded to the president at Washington.

Signed by R. N. Hall, conference president; D. B. Todd, conference secretary, and by a committee composed of B. W. Walker, chairman; Calvin Perkins, secretary; E. W. Williams, T. D. Bussey, M. Thornton, W. L. Varnado, D. G. Woods, M. W. Whitf and W. H. Perry, the letter is as follows:

"The Birmingham Baptist Ministers Conference appreciates deeply the recent stand taken by the War Department on the matter of segregation of Negroes in the Armed Forces.

"The Birmingham Baptist Ministers Conference has a membership of 250 ministers representing approximately 50,000 Baptist members and 150,000 citizens in the City of Birmingham and Jefferson County.

"We are setting forth as reasons for our stand in this partcular, the following:

"1. The Negroes of Alabama have been law-abiding citizens, having done our part both as civilians and as soldiers as far as we have been allowed. We realize that segregation takes away from the Negro his constitutional rights.

"2. Because of segregation, the Negro has been kept out of the best institutions and technical schools, thereby impairing his preparation for the highest training as a whole in the armed forces of the country. 8-31-44

"3. As Negroes, we believe in our democratic form of government and we believe that true democracy should work throughout America for all people, and therefore we emphatically deny the statement made by anybody, anywhere, at any time, that we are satisfied with the evils of segregation."

Negroes Ask National Aid On Race Problem

News—Birmingham, Ala.

9-9-44

DALLAS, Tex. —(AP)— The National Baptist Convention (Negro) Saturday was on record favoring national cooperation in seeking to solve racial problems.

The convention adopted a resolution Friday in which it said racial problems should be solved by the North and South white and Negro people working together.

Before adoption of the resoluton, the delegates voted to strike from the records the statement made by the convention president, Dr. D. V. Jemison, of Selma, Ala., Thursday that white and Negro people of the South should work out their own problems. 9-9-44

Dr. James Adams, of New York, suggested to the convention that an academy for the training of Negro youths for the ministry be established. Dr. Adams said existing public school system were inadequate to give proper education to Negro youths who were preparing for the ministry.

Baptists Reelect Dr. Jemison For His Fourth Term

Daily World

Atlanta, Ga.

Rev. Henderson Overwhelmed By Booing Delegates

9-10-44

By ERNEST E. JOHNSON

DALLAS — (ANP) — Brushing aside a small but certain element of opposition, the forces behind President D. V. Jemison succeeded quite handily in having him reelected by acclamation to a fourth term to head up the largest denomination of Negro Christians, the National Baptist Convention, Inc., last Thursday.

The move to suspend the rules whereby a committee on nominations would report its views at a later hour is what precipitated the only real fight of an otherwise smoothly running convention. Dr. E. W. Perry of Omaha, a regional vice president, was presiding and received the motion from the Rev. James S. Anderson also of Omaha.

Immediately Dr. J. Raymond Henderson of Los Angeles, jumped to his feet and objected to the suspension declaring that "for years we have made ourselves the laughing stock by suspending rules in order to elect a man." He was met with sporadic booing. "I take the position before this supreme convention," he shouted as opposition grew, "that rules are made to be obeyed and not broken or suspended." There were more boos and he threatened to demand a division of the house "so we may know who are the registered delegates to this convention."

In spite of Henderson's tenaciousness and determination to be heard, Jemison was acclaimed president of the organization.

Dr. Jemison did not fail to criticize the requirement of a poll tax for voting in eight southern states, nor did he hestitate to say that "pure democracy means civil liberties and the four freedoms for every man irrespective of race or color." 9-10-44

"Democracy is a farce unless it is meted out to all men alike," he asserted. "There can be no democracy when one race is discriminated against for another because of inability their weakness and their to help themselves."

Negro Institute To Be Conducted By White Baptist

Daily World - Atlanta, Ga.
1-19-44

JACKSON, Mississippi — (SNS) Five important leadership institutes have been scheduled for the Negro Baptists of Mississipp under the auspices of the Mississippi Baptist Mission leaders, beginning Jan. 24th. Outstanding Bible teachers and preachers will take part in the Institute sessions and Negro preachers will assist.

At Clarksdale, Jan. 24th-28, Dr W. A. Sullivan of Natchez will conduct Bible study and teach "What Baptist Believe." at Yazoo City Jan. 31-Feb. 4th. Dr. P. I. Lipsey of Clinton will lead the Bible study and teach. Winona, Feb. 14-18 the leaders will be Dr. Brynn Simmons of Laurel. At Greenwood Feb. 21-25, Dr. Walter Johnson of Philadelphia will lead the study and teach. 1-19-44

At Vicksburg, Dr. D. Swan Haworth and others will assist Feb. 28th through March 3rd. Rev. A. A. Cosey of Vicksburg is representing the Negro Baptists. A magnanamous offer from the Sunday School Board at Nashville has been made to supply the textbook for a class in "Building A Standard School" if those in charge arrange such a class.

BIBLE SEMINAR FOR NEGROES TO BEGIN TOMORROW

Asheville N.C. Citizen
7-9-44

The Baptist Assembly Bible seminar for negroes will be conducted at the Hill Street Baptist church here July 10-21, it was announced yesterday. The sessions, usually held at the assembly ground at East Flat Rock, were moved to Asheville this year on account of transportation difficulties.

The school will be conducted under auspices of the Shaw university extension department, with Dr. W. C. Brown serving as dean, the Rev. J. W. Wilburn as president, and the Rev. E. W. Dixon, the church's pastor, as business manager. 7-9-44

During the same period, the Hill Street church will conduct its community daily vacation Bible school, from 10:30 a. m. to 12:30 p. m., daily.

Negro Preacher Who 'Won't Stay Fired' Wins Another Round of Church Fight

Courier-Journal - Louisville, Ky

Court Case Is Filed Away

5-10-44

By PAUL BULLEIT.

Four deacons of the Eastern Star Negro Baptist Church, 1632 Arthur, lost another round yesterday in their fight to oust the pastor of the church.

The deacons want the resignation of the Rev. H. G. Woolfork, 64, because, they said yesterday, he "knows the truth but just won't say it in the pulpit." The deacons had a meeting about three weeks ago and voted to fire the Rev. Mr. Woolfork but, they complain, he "won't stay fired."

Case Aired In Court.

The refusal of the preacher to step down from his pulpit was the reason for his presence in Police Court yesterday morning on a charge of disorderly conduct, the deacons told Judge Pro-tem S. M. Russell.

"We have no desire to prosecute the Rev. Mr. Woolfork," said Deacon Dave Moreland, 1329 Evans, "but we deacons read him out of the church because we feel he has worn out his welcome."

"We can't consult with him," complained Deacon Sam Downs, who said he has been a member of the church for sixty-three years. "He just turns and walks away."

'Just Won't Step Down.'

"Yes, yes," interrupted Judge Russell, "but why did you have him arrested for disorderly conduct?"

"He just stands in the pulpit and preaches every Sunday and won't step down when we ask him to," explained Deacon D. F. Totty, 3611 Young Avenue, who said he was a preacher, himself.

Judge Russell told the deacons that they have no proof of disorderly conduct on the part of the Rev. Mr. Woolfork. He filed away the case and advised the deacons to bring civil suit.

Pastor Gives His Side.

Outside of the courtroom, the Rev. Mr. Woolfork asserted that the trouble arose when he ordered the church funds taken out of the hands of Deacon Moreland, treasurer of the church, and deposited in a bank. 5-10-44

"He's been carrying our money around in his pocket for about three years now," the Rev. Mr. Woolfork said. He said he believed the majority of the congregation was "on my side."

Another thing that has brought on the trouble, he said, is Deacon Totty's ambition to become pastor of the church.

Ready to Assume Pulpit.

Deacon Totty admitted later that he is "ready to assume the pulpit" when it is relinquished by the Rev. Mr. Woolfork.

The Rev. Mr. Woolfork has no intentions, however, of stepping down.

"I'll be in there preaching next Sunday," he said.

Convention Of Baptists Shows Negro-White Cooperation Needful

News - Birmingham, Ala.
5-16-44

ATLANTA—(AP)—Declaring "subversive groups are finding in the Negro a fertile soil for their destructive isms," the Southern Baptist Convention's committee on Negro ministerial education Tuesday called for a broad white-Negro cooperative educational program for Negro preachers.

". . . . Negroes recently elected two members of the city council of New York," the committee says, in a report prepared for the convention's 99th meeting convening in Atlanta Tuesday. "Both these Negroes were Communists, which meant that the Negroes in New York were looking to an atheistic and revolutionary leadership rather than to a Christian leadership for the solution of their problems and the helping of their race.

"Too often because of the lack of a trained Christian leadership, the Negro heeds the lure of such propaganda."

* * *

THE REPORT WAS DRAWN by the joint committee of the Southern, the Northern and the National Baptist Conventions, and stated "Negroes are evidently growing tired of merely emotional leadership—the old type of uneducated exhorter no longer has a grip, especially upon the younger Negroes, and is often the subject of ridicule."

It calls for the Southern Convention to furnish $5,000 annually to each of 13 Baptist Negro colleges, asks the Northern Convention to join in maintenance and control of American Baptist Theological Seminary at Nashville, Tenn., and recommended better preparation of Negro ministers.

In Georgia, it states, less than 100 of 3,999 Negro Baptist preachers have college degrees.

The 3,000 messengers to the convention, representing 5,500,000 Baptists, were scheduled to hear a second report on racial conditions from the Social Service Commission, this report calling for a "modus operandi that will diminish friction, eliminate injustices and promote friendly cooperation" between the races. 5-16-44

* * *

IN OTHER REPORTS prepared for the convention, the Social Service Commission warns of postwar trouble between labor and management, strongly attacks the liquor business and asks the church to be "in the vanguard of leadership in grappling with social wrongs that harass the people to whom it preaches."

The commission urges encouragement of young men and women to enter industrial relations "as a Christian commitment for life's service," adding that "only as we have men and women motivated by the Christian ethic in places of leadership in management and labor can we hope for industrial order."

* * *

PRESENTING THE KEYNOTE address of the convention, Pat M. Neff, president, asserted "our nation should not build a wall of isolation around itself and issue to the world a neutrality proclamation.

"No narrow, parochial, intellectual horizon should now be ours," he declared. "No longer should our ideals be circumscribed by the territorial boundaries of the United States.

"Thou shalt love thy neighbor as thyself is applicable to nations as well as to man."

Neff, former governor of Texas is expected to be succeeded as convention president by Dr. Louie D. Newton, of Atlanta.

Southern Group Passes Firm Resolution

Atlanta Daily World
5-19-44

Warn That Good Cannot Be Gained With Injustice

Atlanta, Georgia

Pastors of the churches in the Southern Baptist Convention (white), were urged Thursday through one of several recommendations to work for the "protection and defense of all civil rights" of Negroes.

The resolution was placed before the more than 4,500 delegates attending the annual convention of the body to which this city has been host since Tuesday. Sessions are held in the city auditorium and closed Thursday. Another resolution presented took a firm stand against legalized liquor, and urged in it the bringing about of national prohibition. 5-19-44

Dr. J. B. Witherspoon, of Louisville, Ky., chairman of the Social Service Commission, who presented the recommendations, said his group had not flinched on either issue—the race question or the liquor problem.

ACUTE RACE PROBLEM

"In view of the increasing acuteness of the race problem within the nation, and especially in the south," the recommendation began, "and the danger which crouches at our doors, that we shall be guilty of un-christian attitudes and actions, we recommend that the convention reaffirm and lay upon the hearts of the Baptists of the south the resolutions adopted at the 1941 convention:

"1. That we reaffirm our deep and abiding interest in the welfare of all races of mankind, and particularly our interest in the welfare and advancement of the Negro race, which lives in our midst to the number of some 10 or 11 millions. 5-19-44

"2. That this convention would urge the pastors and churches affiliated with the convention, and all our Baptist people, to cultivate and maintain the fines spirit and attitude toward he Negro race, to do everything possible for the welfare of the race, both economic and religious, and for the defense and protection of all civil rights of the race."

The Supreme Court decision, citing the Negro' right to vote in primaries, was not specifically mentioned in the recommendations, but is mentioned in the commission's written report to the convention. Relative to that decision, the report states:

CHRIST POINTED TO

"The issue will be between establishing a qualification for suffrage that will apply to white and colored alike and the invention of some nullifying device that will deprive an otherwise qualified Negro from voting because he is a Negro. What will be the course of christian men and women? . . . Let is be urged again that we who are Christ's must exercise the utmost care to find the christian

5-19-44
BETTER PREACHERS SOUGHT
urched, he said, include, "Southern Baptists have a re-
s cut off by language sponsibility to the Negro which can
he underprivileged in be met only by knowing their needs
industrial areas; tenant as a race and meeting these needs
ho are segregated by as a race with a well devised pro-

gram," he said. "No segmental approach to this task will suffice."

Dr. Ryland Knight, pastor of an Atlanta church, and chairman of a joint committee on Negro Ministerial Education for the National, Northern and Southern Baptist conventions, stated in his report that the "ministerial leadership of the Negro race is tragically unprepared for its task", and that "Negroes are evidently growing tired of merely emotional leadership."

5-19-44

The committee's recomendation that the Home Mission Board be urged to enlarge its program on behalf of Negro ministerial education was adopted, however, the convention failed to sustain the recommendation that the Northern Baptist Convention be requested to join in maintenance and control of the American Baptist Theological Seminary for Negroes in Nashville.

SOUTHERN BAPTISTS URGE NEGRO RIGHTS

Times-Newyork, N.Y.

Atlanta Meeting Also Says Liquor Must Be Driven Out

5-19-44

Special to THE NEW YORK TIMES.

ATLANTA, May 18—Four thousand messengers at the Baptist convention adopted a recommendation today that pastors and churches work for 'the defense and protection of all the civil rights of Negroes."

Dr. J. B. Weatherspoon of Louisville, Ky., chairman of the social service commission of the convention, who presented the recommendations as to Negroes, urged also that a firm stand be taken against legalized liquor. The commission's report urged Christians to participate in local option elections since such elections were "one of the surest ways toward the deliverance of our country from the curse of alcoholism and toward bringing about national prohibition."

The recommendation on Negroes asked that the delegates "reaffirm our deep and abiding interest in the welfare of all races of mankind, and particularly our interest in the welfare and advancement of the Negro race, which lives in our midst to the number of some ten or eleven millions." It called on Baptists "to cultivate and maintain the finest Christian spirit and attitude toward the Negro race, to do everything possible for the welfare of the race, both economic and religious, and for the defense and protection of all civil rights of the race."

5-19-44

Concerning the Supreme Court decision citing the Negro's right to vote in Texas primaries, the Weatherspoon Commission's report to the convention said:

"The issue will be between establishing a qualification for suffrage that will apply to white and colored alike and the invention of some nullifying device that will deprive an otherwise qualified Negro from voting because he is a Negro. What will be the course of Christian men and women?

"Let is be urged again that we who are Christ's must exercise the autmost care to find the Christian thing to say and the Christian thing to do. We cannot achieve good by injustice."

Education For Negro Pastors, Liquor Curb Among Baptist Aims

News-Birmingham, Ala.

5-19-44

ATLANTA —(AP)— Adoption of proposals for broad educational programs for Negro preachers curbing the liquor traffic through exercise of the local option method and criticism of what it called "a federal trend to tax the tithe" marked the closing session here Thursday of the Southern Baptist convention.

A committee report charged "the Roman Catholic Church is making serious inroads into our Negro Baptist group" and said responsibility for religious well-being of the Negro fails primarily on the Baptists. A previous proposal suggested allotment of $5,000 annually to each of 13 Negro Baptist colleges training Negro preachers.

Continued action against sale of liquor "in and around Army and Navy establishments" was urged. Members of the convention also were asked to combat the whisky business through use of local option laws.

Two Baptist pastors offered a resolution to ask Congress to amend the simplified income tax bill, wherein "only 2 per cent is reckoned as deduction for gifts to churches and charities." C. E. Bryant, editor of The Arkansas Baptist, and Edwin S. Preston, president of Central College, Conway, Ark., submitted the resolution and said that under the old tax form, a maximum of 15 per cent was allowed for church and charity contributions.

Resolutions adopted also included a $52,000 annual radio broadcasting budget.

5-19-44

North Carolina Gov. J. M. Broughton, the convention's concluding speaker, said, "The Christian must be concerned with 'keeping his country as a liberal land of opportunity. This nation cannot be kept Christian by laws alone."

Atlanta was named for the centennial convention in 1945.

Attendance of official messengers was 4.301.

10,000 Baptists In Birmingham For Congress

World-Memphis, Tenn.

Atlantans And Georgians Attend In Big Numbers

6-23-44

By REV. TASCHEREAU ARNOLD

BIRMINGHAM, Ala.—(S N S)—Upward of 10,000 delegates invaded this city Tuesday to attend the annual session of the National Sunday School and BTU Congress. Dr. W. H. Jernagin, world-famed leader of young Baptists and distinguished president of the body, presided at the opening session at Parker high school.

Housing is the big problem. Many of the delegates are finding it quite hard to locate homes. Every train brings hundreds of delegates into the city, which is already overcrowded with delegates and visitors. Delegates who cherish the desire for first rate homes soon find that they must accept what they can get.

Dean A. Franklin Fisher, one of the nation's leading authorities on religious education, stated that the outlook is good, and one of the greatest sessions in the history of the nation-wide young Baptist organization is now in progress with hundreds of young people, anxious to learn more about Sunday School and BTU technique. Milling around Parker High School making their way to classes. Sixth Avenue Baptist Church, pastored by Dr. J. W. Goodgame, who is chairman of the local entertainment committee, is the general headquarters.

6-23-44

The states of Georgia, Tennessee, Florida, Alabama, Louisiana, Texas, Mississippi are well represented here, having sent large delegations. Yet many have come from every state in the union despite the second front and the difficulty faced in transportation for many had to ride on trains for miles without seats.

A turn-away crowd jammed the city auditorium to witness the great musical staged by the local committee Tuesday night.

Many of the delegates motored here. Motoring from Atlanta early Tuesday were Revs. Taschereau Arnold, B. J. Johnson, pastor Greater Mt. Calvary Baptist: D. A. Dixon, pastor Iconium Baptist Church, Dean Prince Dansby, head of the Sunday School at Greater Mt. Calvary Baptist Church.

Mrs. Geneva Haugabrooks, Atlanta, member of the finance committee was kept as busy as she could be registering delegates, and Mrs. Rossie P. Bivins, Atlanta, instructor in the Sunday School department, was active helping to shape the destiny of young Baptists Tuesday. Other Atlantans telescoped here included Revs. W. H. Borders, B. L. Davis, J. H. Sanders, Dr. D. H. Stanton and Mrs. Artie Mae Taylor. Things will pick up in a big way today as the Congress gets in full swing.

THE REV. WILLIAM T. B. HILL, former pastor of Canaan Baptist church here is the new pastor of Mount Olive Baptist church in Plainfield, N. J. Rev. Hill, who is a member of the American Legion and a veteran of World War I, is a graduate of Moody Bible Institute, in Chicago, Temple University, and has taken special work in sociology at Columbia University and Cooper Union here.

3-4-44

BAPTISTS MAY TAKE NEUTRAL POSITION ON RACE QUESTION

Herald—Augusta, Ga.

ATLANTA, Ga., May 18.—(UP)—Southern Baptists will take a "middle of the road" stand on the Negro vote question if they adopt the report of the Social Service Committee, scheduled for presentation at the final session of the annual convention here today.

Prepared by J. B. Weatherspoon, of Louisville, Ky., the report advocates consideration of the political and economic status of the Negro as a separate matter from the old-age issue of social equality, and asks Baptists to deal with the latter "on its own merits and in all good constience."

5-18-44

However, the report does not specifically state a Baptist stand on Negro voting, nor is any expected to be forthcoming when it reaches the full convention today.

A report on prohibition charged the liquor industry with "greeds and lawlessness" and "flagrant disregard of the traditional moral sense of America." It deplored the employment of women bartenders, the effort to classify beer as a soft drink, and liquor advertising on the radio.

"At the door of the national administration lies the responsibility for releasing again this destroying flood," the report declared, "and for permitting the sale of liquor in easy reach of army camps. Congress refuses to give serious consideration to a bill touching on wartime prohibition."

As to the relationship between labor and management, the report reaffirms Baptist endorsement of collective bargaining, but adds that it can only be effective with "the minimum government pressure and the maximum of Christian ethical purpose."

Baptists Fear Communists Lure Negroes

Columbia, S.C. Record

5-16-44

ATLANTA, May 16.—(AP)—Declaring "subversive groups are finding in the Negro a fertile soil for their destructive isms," the Southern Baptist convention's committee on Negro ministerial education today called for a broad white-Negro cooperative educational program for Negro preachers.

". . . Negroes recently elected two members of the city council of New York," the committee says in a report prepared for the convention's 99th meeting convening in Atlanta today. "Both these Negroes were Communists, which meant that the Negroes in New York were looking to an atheistic and revolutionary leadership rather than to a Christian leadership for the solution of their problems and the helping of their race.

Says Negroes 'Lured'

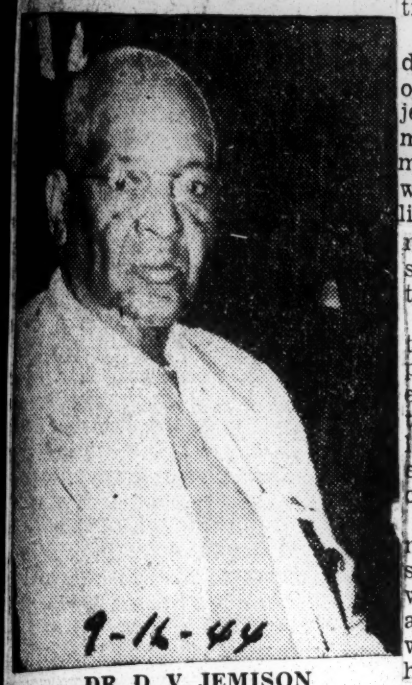
"Too often because of the lack of a trained Christian leadership, the Negro heeds the lure of such propaganda."

5-16-44

The report was drawn by the joint committee of the Southern, the Northern and the national Baptist conventions, and stated "Negroes are evidently growing tired of merely emotional leadership—the old type of uneducated exhorter no longer has a grip, especially upon the younger Negroes, and is often the subject of ridi-

tion, opening here today, to furnish this report calling for a "modus $5,000 annually to each of 13 Bap- operandi that will diminish fric- tist Negro colleges, asks the north- of the Sabbath, breakdown of the ern convention to join in mainten- tion, eliminate injustices and pro- ance and control of American Bap- home and the liquor traffic. tist Theological Seminary at Nash- Hasty marriages, Dr. Campbell ville, Tenn., and recommends bet- Discussing what he termed "Mor- ter preparation of Negro ministers. al Bankruptcy" of the day, Dr. The 3,000 messengers to the con- Divorces have increased nearly vention, representing 5,500,000 Bap- 500 per cent in the past 30 years, tists, were scheduled to hear a said, "have been a principal factor report on racial conditions from the social service commission, which, he said, the fact that peopl in the breakdown of the home." were, he said, the "modus forgotten God; d operandi that will diminish fric- of the Sabbath, breakdown of the tion and the liquor traffic. Dr. Campbell added, and during the first nine

Re-elected



9-16-44

DR. D. V. JEMISON

Amsterdam News

Baptists Name Jemison Again For 4th Term

By ERNEST JOHNSON

DALLAS, (ANP)—Brushing aside a small element of opposition, the forces behind President D. V. Jemison succeeded quite handily in having him re-elected by acclamation to a fourth term to head up the largest denomination of Negro Christians, the National Baptist Convention, Inc., last Thursday. 9-16-44

The move to suspend the rules whereby a committee on nominations would report its views at a later hour is what precipitated the only fight of an otherwise smoothly running convention. Dr. E. W. Perry of Omaha, a regional vice-president, was presiding and received the motion from the Rev. James S. Anderson also of Omaha.

Immediately Dr. J. Raymond Henderson of Las Angeles jumped to his feet and objected to the suspension, declaring that "for years we have made ourselves the laughing stock by suspending rules in order to elect a man." He was met with sporadic booing. "I take the position before this supreme convention," he shouted as opposition grew, "that rules are made to be obeyed and not broken or suspended." There were more boos and he threatened to demand a division of the house, "so we may know who are the registered delegates to this convention."

In spite of Henderson's tenaciousness and determination to be heard, Jemison was acclaimed president of the organization. This was not achieved by him, however, until a statement made by him earlier in his address had been voluntarily retracted. 9-16-44

He had no sooner finished his address than the Rev. A Windel Ross of Los Angeles took the floor and rejected "the doctrine that the white man and the Negro of the South must work out their destiny." He went on to declare it to be his belief that the convention also would refuse "to go on record, leaving the solution of our national problem in the hands of any section."

Dr. Jemison, however, did not fail to criticize the requirement of a poll tax for voting in eight Southern states, nor did he hesitate to say that "pure democracy means civil liberties and the four freedoms for every man irrespectitve of race or color."

"Democracy is a farce unless it is meted out to all men alike," he asserted. 'There can be no democracy when one race is discriminated against for another because of their weakness anad their inability to help themselves."

Baptists Meet In Texas; 25 States Represented

Courier—Pittsburgh, Pa.

6-10-44

HOUSTON, Texas (Special)—Convening here in this city are the representatives of the young people's department of the National Baptist Convention of America, the fortieth annual session of the Sunday School congress, which was organized by the late R. H. Boyd, founder and builder of the National Baptist Publishing board's plant. This departmentalized organization is divided into 18 departments, where every form of religious education is taught. They are here from 25 States.

The meeting is presided over by the Revs. G. B. Taylor, of Nashville, Tenn., chairman, and S. A. Pleasants, Jr., of Houston, vice-chairman. It has attracted the experts, not only from this nationally convention, but many other guest speakers from other denominations are appearing on the program.

The secretary, who has served for 40 years, announced at the opening session Wednesday morning in the Pleasant Hill Baptist church, located at 1510 Pannell street, the 12 major themes for the week, and the departmental conductors and their assistants who would carry on. 6-10-44

The Baptist Ministers association of Houston, of which the Rev. L. H. Simpson is the chairman, and G. H. Guyton, the secretary, are hosts to these thousands of young people who will remain here for five days. Pleasant Hill church is the entertaining church.

Music—The conductors announced are Rev. E. H. Borden, of Beaumont, Texas; Rev. W. M. Downs, of Cleveland, Ohio; Mrs. W. M. Mixon, Mrs. B. A. Starghill, Joan Boyd, Betty Jean Gilliam, Mrs. Patsy Jackson, of Indianapolis; Mrs. S. A. Jordan, of Kansas City, Mo.; J. W. Welch, of Ensley, Ala.; T. W. Wyche, of Houston; Mrs. William Marcus Taylor, of Little Rock; Dan Dukes, of Bogalusa, La.; Prof. H. B. P. Johnson of New Orleans; Mrs. Lula M Wright, of St. Louis; Miss Freddie Lee Kirby, of Galveston; Mrs. Bertha Foster, of Cleveland; Miss Mae E. Hunter, of Nashville; Mrs. Estella Glenn, of Houston; Rev. R. L. Carter, of Clarksville, Tenn.; Mrs. Lucy Tinin, of Indianapolis and Rev. S. A. Pleasants of Houston. 6-10-44

Others are: Rev. J. M. Foster, Chicago; Rev. C. C. Wells, Hattiesburg, Miss.; Mrs. Clara Miller, of Kansas City; Mrs. M. Rosa Daniels, of New Orleans; Mrs. M. A. B. Fuller, of Austin; Mrs. E. O. Rugely, of Galveston; Mrs. Iva Prince, of Cleveland; Mrs. B. M. Miller, of Nashville; Mrs. M. B. Young, of New Orleans; S. D. Blow, of Norfolk; Mrs. Sadie Washington, of Oakland, Calif.; Eugene C. Canon, of New Orleans; S. A. Tillman, L. H. Gates, W. T. Curry, of Chicago; Mrs. Rosie Bowens, of Cleveland; E. C. Eugene, of Beaumont; Dr. E. C. Smith, of Washington, D. C.; Mrs. M. L. Price, of Houston; Mrs. Frankye Berry, of Tampa; B. M. Sears, of Cleveland; A. W. McDonald, of Galveston, Texas; Prof. G. W. Wilson, of Fort Worth. These, with a number of others, will conduct the various departments through the week.

Three brass bands, one of them coming from Nashville, are serving throughout the meeting. The annual congress sermon will be preached by the Rev. Bernard Byrd, pastor of the Munger Avenue Baptist church in Dallas. Two mammoth street parades will be staged, and the congress will close out Sunday morning with a model Sunday school, an 11 o'clock sermon, a big street parade, and a mass meeting on Sunday, when all of the diplomas will be awarded for the work done in every one of these departments. 6-10-44

Meeting at the same time is the executive board of the National Baptist Convention of America which is being presided over by the Rev. G. L. Prince, president of the National Baptist Convention of America.

Educational Bldg. Bryan Bapt. Church

Tribune—Savannah, Ga. 10-19-44

NEW STRUCTURE TO COST $20,000

The members of the First Bryan Baptist churc are very much elated over the fact that they are to have a modern building in which the educational activities of the church are to be conducted. Plans for the building have been submitted by Achitect Cletus W. Gergen, and work on the $20,000 structure will begin as soon as possible. 10-19-44

The new building which will be erected on the lot just to the west of the present church which is located on Bryan street in the heart of the recently constructed Yamacraw Housing project, will be a two-story combination Sunday school and educational edifice. It will include the pastor's home, and the general characteristics of the building will be in strict conformity with the classic lines of the older structure, which is one of the oldest Negro Baptist churches in America. The building will be of masonry and fire proof construction with reinforced concrete. The exterior walls will be stuccoed to match the present building, and the roof will be slate. The building will be equipped with a central heating plant to supply the church, the Sunday school building and the pastor's home. An outstanding feature of the new buiding will be an auditorium which will be used for church gatherings, Sunday school and for other purposes. The auditorium will have a balcony with class rooms, committee rooms and a room for the board of deacons of the church. 10-19-44

Arrangements for the construction of the new building have been made by a committee of the following members of the church: the pastor, Rev. Nathaniel E. Holsey; the chairman of the board of trustees, Nathan Roberts; chairman of the building committee, Dan Singleton, and J. O. Myers, who is a member of the building committee. 10-19-44

Since war conditions prevent immediate construction of the building, members of the congregation plan to continue making contributions to the fund so that the building can be complete in every detail when the time comes for actual work to begin.

IN AFRICA—Dr. Wendell C. Somerville, secretary of the Lott Carey Baptist Foreign Mission Convention, has left the United States on an inspection trip of the mission stations in Africa.

Journal & Guide—Norfolk, Va. 11-11-44

Lott Carey Leader Leaves For Africa

WASHINGTON, D. C. — The office of the Lott Carey Baptist Foreign Mission Convention has announced that the executive secretary of the convention, Dr. Wendell C. Somerville, has left the United States on an inspection trip of the mission stations in Africa, which are under the supervision of the Lott Carey Convention.

In 1943 Dr. Somerville visited Haiti, and as a result of this visit the Convention has spent approximately $40,000 in the improvement of the social and economic conditions of the impoverished areas of that land.

Before leaving for this African trip, Rev. Mr. Somerville declared, "The Lott Carey Convention is a specialist — Foreign Mission is our life's work—not the Republic of Haiti, and as a Convention-a sideline." He further stated that the convention now has a staff of 70 workers in India, China, Belgian Congo, and Haiti.

11-11-44

Officials Act After Separation Papers Are Filed

Atlanta, Ga.

Congressman-Elect Lives With Friends In Dunbar Apts.

Atlanta Daily World

By CARL DUNBAR LAWRENCE

NEW YORK—(A N P) — Mrs. Isabel Washington Powell, pretty red-haired wife of Harlem's militant young minister Adam Powell Jr., declared this week that officials of Abyssinian church have asked her to "vacate" the church's parsonage at 732 St. Nicohlas Ave.

Mrs. Powell, a Broadway star when she married the handsome pastor 11 years ago, filed a separation suit against the Rev. Powell last week in which she asked for $100 a week for herself, $1,000 for a proposed trip to the Mayo clinic and $1,500 for her lawyers, Arkins, Lebovioi and Kottler.

The "get out" request was made by George E. Voting, chairman of the board of trustees at Abyssinian Baptist church and Nelson E. Dixon, the board's secretary.

"For the reason," Mrs. Powell quoted them as saying, "that you have served, or caused to be served, papers seeking legal seperation upon our pastor."

In her reply, Mrs. Powell stated flatly that she had no intention of complying with the request. "This is our home," she told friends, "and they'll have to put me out under the circumstances.

Since leaving his Sugar Hill residence a month ago, the congressman-elect has been living with friends in the Dunbar apartments. In the meantmie, Mrs. Powell said, charge accounts at two big downtown stores have been cancelled and telephone service shut off.

In papers filed before Supreme Court Justice William Collins, Mrs. Powell charged: 11-26-44

CHARGES VISITATION

"He has visited her at the nightclub at which she performs. He has met her at the Roxy theatre where she had an engagement. He has visited her at her home in White Plains and his association with this woman is a matter of common knowledge."

Although "the other women" was never identified by name, Hazel Scott, of Cafe Society Uptown, readily admitted this week that she was the person Mrs. Powell had in mind.

"First of all," Miss Scott said, "Rev. Powell and I have been good friends for years. We are active together in many organizations in which our mutual fight is against jim crow. As to the report that we are going to marry, it's somewhat ridiculous to discuss it because he is already married. If and when he's free some day, I'd think myself an extremely lucky young lady to be his wife. He is the finest man I know."

At a preliminary hearing last Friday, Rev. Powell's lawyers, Farbstein and Markowitz, and Harrison S. Jackson, the minister's legal advisor on church and political matters, revealed that Mrs. Powell's request for a separation would not be contested.

"Rev. Powell will continue to support his wife adequately," they announced, "but the amount she is asking for is out of proportion to his earnings."

The Farbestein and Markowitz law firm was retained, it was learned, by Rev. Powell's political associates in Tammany Hall. Mr. Farbestein, a power in Democratic party circles, is an assemblyman from the fourth district.

HOW MUCH DOES POWELL EARN? 11-26-44

NEW YORK—(A N P)—Mutual friends of Congressman- Elect Adam Clayton Powell and his wife, Isabel ,began figuring this week on how Mrs. Powell arrived at her $5,000 a year request which, if granted, would take into consideration anticipated income.

At present, the Rev. Powell is paid a salary of $6,000 annually as the pastor of the world's largest Protestant church. Mrs. Powell, it was indicated, based her claim for $100 a week on the fact that he will be earning $10,000 a year more when he is sworn in as representative of Harlem's 22d Congressional district.

These friends also claim that Mrs. Powell was earning $350 a week as a Broadway star when the couple married in 1933 while the Rev. Powell's salary then was only $150 a month. 11-26-44

I'M 'THE OTHER WOMAN' MISS SCOTT ASSERTS

NEW YORK—(A N P)—Admitting that she is "the other woman" whom Mrs. Adam Clayton Powell named in her suit last week, when she filed a petition for separation, Hazel Scott, boogie-woogie pianist, said that her career would be well rounded if the Harlem minister and U. S. congressman would marry her.

"Together we could do great things for our people," Miss Scott said and explained that her acquaintanceship with Powell did not become serious until he and his wife began to disagree."

Mrs. Powell's complaint charged that her famed husband was "infatuated with another woman.

12-1944 Black Jews

BLACK JEWS HOLD GRADUATION

Amsterdam News—New York, N.Y.

7-22

PICTURE SHOWS CHIEF RABBI W. A. Matthew, founder and president of the Ethiopian Rabbinical School, 87 West 128th Street, awarding diplomas to recent graduates. He is shown presenting a diploma to Rabbi W. W. Walcott, who has been raised to rabbi, first class. Graduates Esther A. Balfour and Joseph Thomas also received their sheepskins at the ceremonies. In the rear are former graduates of the school, who are in charge of their own congregations. Left to right are: Rabbis L. Samuel and J. McCloud, and Rabbi D. Small, head of the Brooklyn congregation, also Rabbis J. Wilkins and G. Marshall—M

Brotherhood Week

MEN AND THINGS

Tribune-
Philadelphia, Pa.

By ELIJAH HODGES

BROTHERHOOD WEEK GUIDES NATION

2-19-44

The President's recent call for the observance of "Brotherhood Week" is among the highlights of his utterances for the proper guidance of war-time America. No one knows better than the President that the lack of brotherhood among men is primarily responsible for the universal tragedy now being played out upon the world's stage of action. Therefore, I believe him sincere in his desire for concerted action of all the people to make Brotherhood Week a practical reality rather than remain a meaningless ideology.

HODGES

But how about the nation? Will it condescend to accept and act upon the President's suggestion even for the duration? If so, it would help to shorten the struggle and rep[illegible] the victory more complete.

2-19-44

Brotherhood suggests a common ground upon which all may stand and strive for the achievement of a common purpose. The common ground here offered is the "equality of all men before God and the law."

Reasoning logically from this basis, we reach the conclusion that every man is entitled to an equal opportunity in the struggle for existence. These self-evident truths represent the very essence of the spirit of Brotherhood which, in a democracy as ours, should shine forth as a beacon light guiding the rest of the world to the straight and narrow path, especially in time of national peril.

Instead of a united front against the enemy on our borders, we are taking precious time out to fight among ourselves.

As a nation we have been singularly blessed in having fewer foreign wars and internal rebellions than any other of the larger countries of Europe. This good fortune gave us the opportunity to develop a democracy which in theory and practice would be a challenge to the rest of the world.

2-19-44

Instead no other Christian nation on earth has been more highhanded and relentless in its persecution of a minor group than has the majority group of this nation against the American Negro.

2-19-44

What a recompense for his toil in helping to build this nation and his heroism in shedding his blood to preserve it. Shall he too have a part in this Brotherhood of Man, or will the word of promise be held to his ear only to be broken to his hope?

12-1944

WHITE MAN'S VIEWS

Courier—Pittsburgh, Pa.

By TED LE BERTHON

Catholics Catholic Nations Have Never Taught Racism or Practiced Jim Crowism

(The views expressed in this column are those of the writer and do not necessarily express the editorial opinion of The Pittsburgh Courier.—The Editors.)

EVERY once in a while colored friends will ask me why it was that the late Pope Pius XI blessed Italian soldiers as they left for Ethiopian battlefronts in 1935 and later congratulated the Italian army upon its victory. They also tell me they have often read that a large section of the Italian Catholic clergy was enthusiastic over the Ethopian campaign and sympathetic to the Fascist regime, and ask me if I think this was true.

7-22-44

Mr. Le Berthon

It is good to have such issues brought up, especially at this time. They should not be evaded, but clarified, by Catholics in the United States who think the Catholic Church holds the key to worldwide interracial unity. Propaganda by Marxists and left wing liberals that the Vicar of Christ favored a one-sided war in which a modernly equipped Italian army systematically destroyed poorly equipped Ethiopians, convinced and saddened many dark skinned peoples of the world.

NO JIM CROWISM IN CATHOLIC COUNTRIES

Most Negroes today in the United States know there is no jim crowism in Catholic countries, that interracial marriages are frequent, that there have been Negro popes, and that the present pontiff, Pius XII, has acclaimed the equality of all races.

7-22-44

BUT the unfriendly attitude of many white Catholics in the United States has been indistinguishable from that of Protestants who openly avow racial supremacy theories. So Negroes who accepted the widespread Marxist interpretation of the Church's position in the Ethiopian conquest as a heartless one could not be blamed. But there are many sides to any story.

MEN ARE NOT PERFECT

For one thing, the Pope or any bishop or priest will give a blessing to any soldiers of any nation who go forth to possible death. Such a blessing has nothing whatsoever to do with approving a cause. The Coptic Patriarch of Abyssinia crowned Haile Selassie Emperor and blessed the Ethiopian troops.

7-22-44

AS to the Italian Catholic clergy's enthusiasm, well, human nature is like that. Any Catholic priest or any Protestant minister in England, the United States, Germany, France or any other nation, may feel a special love for his country just as he feels it for his family. He may feel the tug of patriotism at his heart. He may have relatives and friends in the armed forces, and may want his country to win. There is a tragic pathos in this, for surely Christ is not partisan.

But men are never perfect. Even so, many of the Italian clergy did feel a Christian stake in the victory of Italian arms.

CONQUEST WOULD SPREAD CATHOLICISM

They saw that England, with 29 million population, ruled vast colonies and had 500 million colonial subjects, and had spread Anglo-Saxon Protestantism, with its racial snobbishness, to all corners of the globe. But Italy, which had 42 million population in its small area, had no colonies. Yet in earlier centuries, wherever Italy, Spain, France, Portugal or any other Catholic nation had colonized, there had been racial equality and much intermarriage, all inevitable because of the Church's teaching of Christian oneness and the primacy of spiritual evaluations.

FURTHERMORE, in the past, Italians desiring to make a start in the more desirable far-off places had been obliged to emigrate to lands either under the British flag or dominated by an Anglo-Saxon Protestant culture, and unfortunately had absorbed much of that culture's racially snobbish and worldly materialistic outlook. But those who would emigrate to Ethiopia could continue to live as Catholics and mingle and intermarry with whom they pleased, thus spreading the mystical Catholic concept of the oneness in Christ.

BRITAIN WAS HYPOCRITICAL

7-22-44

Great Britain and Russia, the principal squawkers about Ethiopia, already had vast areas, all acquired in the past by bloody conquest. In the Versailles treaty, Italy, which had fought a long and gruelling war on the Allied side in the first World War in worsting Austria, had been rooked out of getting any of Germany's African colonies, or getting anything but a horse laugh as her reward.

GREAT BRITAIN, which had bloodily conquered a third of the African continent long before that, was utterly hypocritical in protesting "the rape of little Ethiopia," while really only worried over the British Empire's lifeline.

"GOOFY" DICTATORSHIP

The Communist Internationale's motives in trying to link Pope Pius XI with Fascism are obvious. Perhaps he had preferred it to Communism as a lesser evil. For while Fascism is anti-Catholic, it does not expatriate all religion, as Marxism attempts to do.

TWO facts remain. 7-22-44 The concept of a proletarian dictatorship is as goofy as the notion that the members of a symphony orchestra could conduct the conductor. And in their military conquests, Catholic nations have never been snobs. They have never taught racial supremacy or practiced jim crowism.

CATHOLICS MAKE STIRRING PLEA FOR RACIAL TOLERANCE

Northwest Enterprise—Seattle, Wash.

3-22-44

ST. LOUIS—"Lord Jesus Christ we are sorry and ashamed for all the wrongs that white men have done to your colored children. We are firmly resolved never again to have any part in them and to do everything in our power to prevent them."

This was the remarkable prayer offered by the student body of St. Louis university here during a mass conducted recently by the Rev. Claude H. Heithaus, S. J., assistant professor of classical archeology, who strongly advocated that the doors of higher education be opened to Negro Catholics.

I Hate This Snobbery

After declaring that truly Christian Catholic students would offer no objections to having Negro students attend the university the professor asserted: "I hate this snobbery against the Negro because it springs from the pride and prejudice which Christ hated." Father Heithaus continued:

3-22-44

"Now some people say that if the Society of Jesus gives Catholic Negroes the Catholic education which the church wishes them to have, our white students will walk out on us. Is this true? I deny it. I say it is a lie and a libel. I challenges the whole world to prove that even one of our Catholic students will desert us when we apply the principles for which Jesus Christ suffered, and died." said Father Heithaus.

Pleads For Tolerance

"I will go further and prove the opposite. I will prove that here and now. Catholic students to whose welfare I have dedicated my life and all that I have, listen to me! St. Louis university admits Protestants and Jews, Mormons and Mohammedans, Buddhists and Brahmins, pagans and atheists, without looking at their complexions. Do you want us to slam our doors in the face of Catholics because their complexion happens to be brown or black?"

3-22-44

Father Heithaus pointed out that in educational institutions such as Harvard and Yale, Oxford and Cambridge, the University of London and the Sorbonne, "the world of scholarship there is neither white nor black, brown nor yellow."

Catholics start work among Negroes of Fresno

Tribune—Los Angeles, Calif.

11-6-44

FRESNO—Firmly established in their convent house at 1040 Klette st., four Sisters of the Blessed Sacrament, a new order of nuns for the Diocese of Monterey-Fresno, have begun their work among Fresno Negroes.

With the recent arrival in Fresno of Mother Mary of the Visitation, superior general of the Sisters of the Blessed Sacrament; Mother Mary Jerome, Mother M. Maris Stella, and three accompanying sisters, another chapter in the Catholic annals of the city began.

11-6-44

Mother M. Maris Stella has been named superior of the local convent and will direct the new field of work with the aid of Sisters M. Clara, M. Victorine and M. Antony Marie. Their efforts will supplement the work already set in motion and accomplished by the Redemptorist Fathers of St. Alphonsus' parish under the active direction of the Rev. Thomas Nealon.

Holy Redeemer church, recently constructed to serve the Negro population of Fresno, and Holy Redeemer hall, a small house directly across the street from the church, will serve as focal points for the sisters' activities with the Colored people of the neighborhood. In other sections catechism classes have already been established in private home centers. Regular catechism classes are being held at 3 o'clock Tuesday and Friday afternoons in Holy Redeemer hall, and a release time class from 9 to 10 Tuesday and Thursday mornings in St. Alphonsus' hall. Classes for high school students and adults are held every Sunday morning in Holy Redeemer hall after the 9 o'clock mass.

11-6-44

The mother superior announced that the work will be materially expanded after a thorough home visitation program has been accomplished by the sisters.

The mother-house of the order is located in Cornwells Heights, Pa. As the name implies, the Blessed Sacrament, according to the constitutions of the institute, is the inspiration of its members and their binding tie in the missionary labors among both the Indian and Colored races.

In order to devote itself exclusively to the needed Christian training of the Indians, who had inherited the Catholic faith from early pioneer missionaries, and the Negroes as well, the congregation was founded in 1891 by Miss Katharine Drexel, daughter of Francis A. Drexel one of Philadelphia's leading financiers and philanthropists.

Catholic interracial council urges permanent FEPC

Tribune – Los Angeles, Calif.
9-18-44

By unanimous vote, the Catholic Interracial Council of Los Angeles has passed a resolution strongly urging Congress to convert the President's Fair Employment Practices Committee (FEPC) into a permanent federal agency.

The Council's action and the text of the resolution were made public last week by its executive committee, which included Titus Alexander, well known member of the Negro community, and Ted LeBerthon, Los Angeles newspaper man.

Other members present, concurring in the resolution, included John A. Cronin, Fanchon Royer, Frances Langford, Margaret K. Workman, Fred A. Johnson, Dr. Stanley Chan, Charles Field, Ruth Smith, M. Katharyne Kirk, Dr. Julia Metcalf, Elizabeth B. Glaser, Mona Johnson, Anne E. Field, Ernesto Quiroz, Leo Pastrana, F. J. Rainboth, George F. Goodin, Leonard Doyle and Daniel G. Marshall, chairman. 9-18-44

The Catholic Interracial Council is composed of Negro, Chinese, Mexican, Filipino and white Catholics. It is not concerned solely with Catholics of minority groups, but combats race prejudice of any sort, including anti-Semitism.

Its membership is open to Catholics of Japanese birth and descent and upon their return to this community their membership will be solicited.

The Council plans to take a public stand upon any issue affecting race relations, according to the chairman.

Catholics Discuss Racial Equality In Parley At St. Peter's College

Age – New York, N.Y.

JERSEY CITY, N. J. — In the Catholic religion, there is no distinction between white and Negro. That point was stressed at Catholic Inter-Collegiate Inter-Racial Conference Sunday at St. Peter's College, with a large attendance of college youths from New York and New Jersey. 12-23-44

The religious claim of one church and one people—black or white, in accordance with the teachings of Christ, was brought to the fore by Rev. John LaFarge, editor of America; Rev. Edward Coffey, S.J., dean of the Jersey City College, and Rev. Gerard Murphy, S. J., of St. Peter's faculty.

Problems of the Negro were discussed by Dr. Leon Edwards, Negro physician and member of Margaret Hague Maternity Hospital staff, Jersey City, who spoke on medical aspects; Archibald F. Glover, Negro engineer for City of New York and vice-president of Brooklyn Catholic Inter-Racial Council, and Emanuel A. Romero, president of Catholic Laymen's Union. Glover spoke on social problems, while Romero spoke on the family.

David I. Canivan, of St. Peter's student body, was chairman and welcomed guests who represented State Teacher's College, St. Elizabeth's College, College of New Rochelle, and other educational bodies.

Given in the form of testimony, with the speakers as witnesses being questioned by George K. Hunton of New York, secretary of Catholic Interracial Council of New York, topic concerned home life, health, jobs, discrimination environment and housing. 12-23-44

Father LaFarge said that Christ died to bring unity to the human race and urged that the teachings be applied in every-day life between Negro and white.

Father Murphy reminded the audience of two commandments—love thy God and love thy neighbor—as being important factors in eliminating racial prejudice, not only against Negroes but against members of other races, and said that if the tenets of Christ were followed, unity would result. He decried barring Negroes from employment, restaurants, theaters, and hotels, because of their skin, and read a Pope Pius XII encyclical urging abandonment of racial lines.

Delinquency Antidote

Glover, a convert to Catholicism, advocated Boy Scout movements as proving the best antidote to juvenile delinquency. He advocated better housing conditions for Negroes. Jobs, too, he said, should be more widespread. He said Negroes are barred from work in their own neighborhood stores and feel that some of the money spent in their communities should be returned to the neighborhood in the form of employment. 12-23-44

Glover said both political parties fall short when it comes to the Negro. "He is a human being," he said. "He is inherently American. He is not emotionally inclined to turn Communist. He resists every possible Communist movement, yet when his outlet is blocked, he turns because they will receive him with open arms." He urged that more Negroes be given underscope in civic affairs and on planning boards.

The problem, he said, must be solved by thinking people in both groups. "There is no other alternative," he concluded. "There is no Negro community and there is no white community. There is no community of both and they have to work together." 12-23-44

Dr. Edwards said she had been compelled to go to public schools in Washington, D. C., and had migrated to Jersey City because it is a great Catholic community and offered more religious freedom.

She decried the move to attribute illness to racial heritage, saying only individuals can inherit tendencies to disease. The speaker blamed the large percentage of ailments among colored persons to their low earnings, hard work and poor housing.

Atlanta Daily World

Race Superiority Hit By Catholics

Atlanta, Ga.
12-2-44

NEW YORK, — (ANP) — Disproving the existence of race superiority several Catholic educators at the Catholic University of America Washington, before the Catholic University forum, Hotel Pennsylvania, Saturday concluded that since a "pure" race is seldom found in actual life race cannot be used as a determining factor for cultural achievement. 12-2-44

Speaking on the subject "Racialism and the Rights of Nations," Dr. Brendan F. Brown, acting dean of the law school of Catholic university, traced the development of race from the savage phase of the pre-Christian period down to the present time. Germany, Japan and other such nations were condemned for seeking to massacre or expell all racial minorities within the state and for attempting to subjugate or exterminate all competing nations if made up of "Inferior" races.

NO SUPERIORITY 12-2-44

Dr. Regina Flannery Herzfeld, research associate in anthropology at the university, in an address on "Racialism and the Rights of Persons," declared that we cannot judge the superiority of a race by its supremacy at the present time and that nothing can be said concerning the future hierarchy of races.

"The supposed superiority of races," Dr. Herzfeld said, "is a matter of training rather than heredity."

The anthropology professor condemned the results of intelligence tests as inaccurate in determining the extent of cultural differences. "If at some future date tests are devised which clearly show innate differences, these differences will be slight and of such a nature as to have little bearing on cultural achievement," she stated, and added that as the social and economic environments of any two ethnic groups become more alike, so do their test scores.

VIOLATES TENETS

Using as his subject "Racialism and the Rights of Persons," the Rev. Dr. Wilfrid Parsons, S. J., professor of sociology and politics, Catholic university, declared that racialism violates the obligation of the common goods, which is the basis of the state, its ends and foundation.

"By its very nature this common good has the same qualities of universality and equality as natural human rights," he stated. "When, therefore, some members of the community are systematically excluded from the enjoyment of the common good, the common good itself is destroyed." This he explained "is what Lincoln meant when he said that this nation could not exist half slave and half free.

ALL OF ONE ORIGIN

Other violations of which racialism may be accused are an obligation of intellect and an obligation of conscience. To be guilty of racialism, Dr. Parsons concluded, is to trangress the general law of the Christian church.

Finally, the Rt. Rev. John M. Cooper, head of the department of anthropology at the same university, brought out the fact that all the living races of man are descended from common ancestors and that accumulating facts point therefore (a) to certain superficial "skin-deep" differences between the races of mankind, thinly overlaying a fundamental identity, (b) to relative equality in physical endowment, and (c) to unity of origin.

12-1944

Catholics

Catholics Urged To Come To Aid Of FEPC, Fight For Right

Daily Worker Atlanta, Ga.

1-16-44

Must Work Toward Justice For All, Writer George Higgins Warns

WASHINGTON, D. C. — (ANP) — "Catholics must hope for and work for a solution which will give the fullest measure of justice to our Negro brothers and to the members of all minority groups," is a declaration contained in an article discussing the attitude Catholics must hold regarding the railroad discrimination cases heard by the Fair Employment Practice committee. The article is written by George Higgins for the January issue of the monthly publication, Catholic Action, organ of the National Catholic Welfare conference.

The article refers to FEPC as the "single agency in our national history" which has ever held out promise of achieving the hope of the American hierachy of economic equality for Negroes. It traces first the life of the committee and then reviews the development of the railroad cases. Today, the committee is facing the crisis which all of its friends and enemies have predicted that it must inevitably face, the article states, the challenge of its legal and constitutional jurisdiction. 1-16-44

"We may reasonably dispute about certain procedures of such a committee, but there can hardly be any legitimate disagreement about the soundness of its purpose," the article says. It concludes:

"The purpose of the FEPC is very modest, limited as it is to abolishing job discrimination against Negroes, and only for the duration of the war. FEPC has no jurisdiction over any of the unchristian race discriminations not related to employment in war industries. Assuredly in the restricted field in which it must operate the committee is entitled to wholehearted support of Catholics, and it is to be hoped that when and if a full-length statute is enacted by congress outlawing the un-Christian practices of race discrimination in employment, such legislation and its enforcement will have the war backing of Catholics. Both the encyclicals of the holy father and the recent pronouncements of the American bishops hardly leave Catholics, with any other choice.

NEGRO POPES IN THE ROMAN CATHOLIC CHURCH

VICTOR 1st WAS THE SEVENTH POPE. HE BECAME THE POPE OF ROME IN 185 A.D. AND HELD THE OFFICE UNTIL HIS DEATH. 198 A.D.
Deferrder-Chicago, Ill

MELCHIADES WAS THE TWENTY FIFTH POPE FROM 310 A.D. TO 314 A.D.
1-8-44

ST. BENEDICT WAS THE FIRST COLORED MAN TO BE CANONIZED (DECLARED A SAINT) BY THE ROMAN CATHOLIC CHURCH. HE WAS BORN IN SICILY OF AFRICAN PARENTS IN 1526. DIED IN PALERMO, 1589.

WHITE MAN'S VIEWS

Courier-Pittsburg, Pa

There Should Be No Exclusive Organizations Among Lay Catholics

By TED LE BERTHON

IN Los Angeles, where I conduct a column called "First Things" for the Catholic archdiocesan weekly, The Tidings, I have refused to join the Knights of Columbus, nationwide Catholic lay organization, until the local Knights invite Negroes to become members. The Knights of Columbus have Negroes elsewhere, but there are none in the local councils. In addresses during the past year before two of the councils, I said that I did not consider the Knights to be a Catholic organization, that they were Catholic in name only, as Catholic means universal and all inclusive, and that I accepted the Church's claim to be the Mystical Body of Christ, into which Baptism made us all one.

Mr. Le Berthon

I said that I would sign up as a member immediately after the first Negro member had been signed up. I explained that in taking this stand, I did not do so because I regarded myself as a better person than any present member of the Knights of Columbus.

NO BAR AGAINST 1-29-44
NEGRO MEMBERSHIP

There is no question of the great good done within the so-called white race by the Knights of Columbus, who constantly sponsor numerous charities. Many members may live lives of a moral grandeur I shall never attain. And I'm sure that many feel complete ease of conscience in holding, as a spokesman did, that they might jeopardize their present peaceful progress and capacity for spreading Christian concepts and conduct if they "bit off more than they could chew" by inviting Negroes to join. But I could not satisfy my conscience by joining anything exclusive.

FURTHERMORE, I think the Knights in this area have missed the most important truth of all, which is that nothing could be more fundamentally sinful than to feel superior to another human being because of his darker skin color. In fact, the mark of the true Christian is that he be meek and humble of heart, and not that he be snobbish. Also, there is nothing, the Knights informed me in their by-laws, excluding anyone or in any way limiting membership to the so-called white race. Nor have they turned down any Negroes. Here in Los Angeles they simply have never asked any to join.

HAVE NO RIGHT TO A COLOR SELECTION

At one of the meetings I addressed, one of the Knights said that an organization had a right to choose its own members just as an individual, even a Catholic individual, had a right to choose his own friends.

BUT has an organization calling itself Catholic the right to select its members by complexion? After all, there were numerous Negro popes in the early Church. There are many Negro bishops and archbishops in other countries today. There are 22 million Negro Catholics in Africa. There are 10 million Negro Catholics in Brazil.

A COMPARISON

Are we of the Church we believe Christ founded on Peter to choose our friends for their complexions or because of their goodness? Should we not be motivated in our choice of friends by Christian considerations? Is not the face of Christ, our common brother, more apt to shine forth from the face of one of "these least brethren" than from some superbusiness man or social climber?

THERE is no Jim Crowism in any predominantly Catholic nation. Why should Jim Crowism be kowtowed to by American Catholics? And what can the Knights claim that the Masonic Shriners cannot claim if they abdicate universal inclusiveness? Do not the Shriners also sponsor numerous charities? 1-29-44

SOME JOINED FOR SELFISH REASONS

I agree that one has a right to choose one's own friends. In fact, if I had never known that the Knights had no Negro members, I would not have joined their organization because the meetings I have addressed or have covered in a journalistic capacity, have been insufferably dull.

THE members seemed to be business men, bankers, lawyers, and petty officials, all pretty prosaic and decidedly unpoetic fellows without much gleam to them. One told me he had joined when he first got to Los Angeles for purely business reasons, because Catholics ought to get together in a business way just as Masons did. I wondered if he hadn't also joined in order to wear a plumed hat and walk in a parade once a year, get away from "the little woman" one night a week, and not be too tempted to join the Shriners.

I have nothing, however, against joiners, being quite a joiner. I belong to the Third Order of St. Francis, the Holy Name Union, and the Perpetual Adoration Society, all of which have Negro, Mexican and Filipino members, most of them quite poor. I feel deeply stimulated and quickened by these organizations. I feel Christ in them rather than Rotarianism. 1-29-44

SHOULD CAMPAIGN FOR NEGRO MEMBERS

It seems to me that the higher one goes in the income brackets, the less does one feel Christ, who, after all, exercised His right to choose His most intimate friends, and chose twelve lowly fishermen.

If the Knights of Columbus want to come to full flower spiritually, they should conduct a vigorous campaign for Negro members. Rev. James A. Hyland, C.S. Sp., the big Irish priest who wrote that sublimely disturbing novel of the race issue, "The Dove Flieth South," once told me how he had spent 15 years among Negro Catholics after spending a good many among white Catholics, and how the Negroes were incomparably nearer Christ.

THIS huge, heroic figure of a man once told me how, after Saturday night confessions in a Negro Southern community, he would have to take a long walk up a lonely road to compose himself, so that he could stop the tears that flowed as he kept thinking "Dear God, dear God, they have so little to confess."

How such members could help the Los Angeles Knights of Columbus!

Catholics Hold Right To Work Is The Right Of All

Atlanta Daily World
Atlanta, Ga.

NEW YORK—(ANP)—The race problem in this country could be solved and those who do not believe so are guilty of defeatism, the Rev. John LaFarge, executive editor of America and founder of the Catholic Interracial Council, told 200 persons in attendance at a meeting of the organization last week at the Carroll club.

The council, celebrating its 10th anniversary, urged the establishment of a permanent FEPC and declared that the right to employment without regard to race, creed or color "is an inherent and basic right of man."

A resolution asked that Catholic leaders and Catholic organizations "make definite and concrete" the statements of social encyclicals of the rights to employment without racial and religious prejudices. Catholics were urged to endeavor to persuade senators and representatives to support legislation that would assure interracial "fair play" in post-war employment policies.

Charles A. Birmingham, president of the council, reported that some notable gains had been made in combating racial prejudice.

6-4-44

Boyhood Hail Marys for Negroes Set Priest's Role as Their Champion

New York World Telegram 3-18-44

By HELEN WORDEN,
World-Telegram Staff Writer.

When Jim Hyland was a little boy living with his nine brothers and sisters in Offaly, County Kildare, Ireland, his mother used to say, after the children had said their rosary, "Now my darlings, give me three Hail Marys for the conversion of the Negroes."

Today Jim is the Rev. James J. Hyland, C. S. Sp., of the Holy Ghost Fathers. He is an authority on the Negro question and has helped found Negro Catholic churches all through the South.

His recent novel, The Dove Flies South, which has sold 20,000 copies and gone into its fourth edition, deals with the troubles of the Negro share cropper.

Tells of Life. 3-18-44

He sat, an earnest-faced young man, with red hair and a whimsical smile, in the rectory of his friend, the Rev. Timothy Shanley's church, St. Matthew's, at 216 W. 68th St., this morning and talked of his life.

"I suppose those Hail Marys had a lot to do with setting the course," he admitted. "Even as a kid I used to plague the returning missionaries about Africa. I went to the Holy Ghost Fathers' College in Paris because I wanted to be sent to Africa."

He smiled. "I never got there. Our seminary shifted to Norwalk, Conn., because of the first World War. I wound up in the bayou country of Louisiana."

Blames Planters.

For nine years he shepherded the little parish of Opelousas in the heart of the share-croppers' land.

"Share cropping isn't an evil," he said. "The fault lies with the planter who breaks his part of the contract. I would enforce contracts. I would encourage the small holdings. You begin to give a man dignity when he has a bit of land he can call his own and a tree under which he can sit and talk to his friends." 3-18-44

He decried those who go South and say, "Everything is so easy and the people are so kind."

He shook his head. "Underneath that veneer is 300 years of terrible history. Northerners know as much about the sweepings under the carpet of the small Southern town as they do about the homes of the people in Tibet."

Blight of the South.

He spoke slowly. "We put the cart before the horse. The white man must regard the Negro as a human being. That's the blight of the South. They don't. People don't realize that the old tide is going out. There's a new tide coming in. We, the leaders, seem to be backing away, refusing to face it. The lighted fuse is getting shorter all the time."

He called attention to the fact that out of every 100 Negro families in the average Louisiana town only four own their own land.

"And yet," he said, "there are something like 40 million acres in the state and not more than six million under the plow." 3-18-44

Asked what he thought about the poll tax he held up his hands. "Even if the Negroes get the right to vote they will be too scared to use it. Their minds are still in the slave-mould."

BIGOTRY UN-AMERICAN

Age-New York, N.Y.

ALMOST simultaneously with the above message, Archbishop Francis J. Spellman of the Roman Catholic Church, writing in the current issue of the American Magazine, declares that bigotry is un-American.

The Archbishop's message in part reads:

"With all my heart, I deplore the growth of the cancer of bigotry penetrating American life, shriveling America's heart, retarding America's victory and peace. Bigotry thrives on ignorance, but intelligent people can be bigoted if they are sufficiently ignorant in fields of knowledge that have not come under their observation. 2-11-44

"All fair-minded Americans must oppose bigotry not only from a sense of justice but also from a sense of safety, for, if tolerated, it can be directed at any race or religion and then may rebound against all of them. If we incite, participate, or connive in violence against our fellow citizens, we are bad Americans and traitors to American ideals. If we are real Americans, we must cooperate in checking the spread of bigotry, which is a contagious, virulent disease. However, it is not only patriotic to try to cure this disease, it is essential to do so if American is to remain America.

Malice toward none, justice to all is the general American formula and practice. No true American will nurture, promote, or incite anti-Semitic, anti-Negro, anti-Catholic, anti-any group of fellow law-abiding American citizens. After Abraham Lincoln's divinely inspired [illegible] for understanding and charity proved unavailing to many, he wrote:

"Our progress in degeneracy appears to me to be pretty rapid. As a nation we began by declaring that 'all men are created equal.' We now practically read it, 'All men are created equal except Negroes.' When the Know-Nothings get control, it will read, 'All men are created equal, except Negroes, foreigners, and Catholics'. When it comes to this, I shall prefer emigrating to some country where they make no pretense of loving liberty." 2-11-44

"In the United States," Archbishop Spellman continued, "there are approximately thirteen million Negroes. But even if they were only thirteen hundred or thirteen, they, like all Americans, must be free to exercise the rights given to them in our Constitution. And when they have their rights in fact as well as in law, they will treasure their national heritage and not be influenced by agitators whose aims are not to improve, but to destroy our American way of life."

CATHOLICS CAN'T QUIT

The Catholic Committee for Human Rights suspended its activities recently, believing that during the war it would not be needed. Afro American—Baltimore, Md.

Instead of subsiding, racial antagonisms have flared up again, and there is greater need than before to combat anti-democratic and anti-Christian forces.

Instead of working alone, Catholics will work with others in the National Committee to Combat Anti-Semitism. Part of its program is to campaign for federal legislation to outlaw discrimination against Jews. 2-4-44

Last week, viewing the vandalism practiced against New York's Catholic churches, including even St. Patrick's Cathedral itself, the Catholic Committee for Human Rights might well wonder how it ever thought of quitting.

Churchmen Flay Anti-Negro Bias

Daily Worker
New York N.Y.

PHILADELPHIA. — Anti-Negro strike agitation on the transit lines serves Hitler and hurts the war and the public, Anna M. McGrary, head of the Intercollegiate Catholic Intercollegiate Catholic Interracial Association said here this week. Mrs. McGrary is one of many religious and civic leaders who are writing local newspapers urging transit workers and riders to support the Philadelphia Transportation company's new policy of hiring Negro men through the War Manpower Commission and upgrading Negroes now working on the lines. 7-16-44

The vast majority of 9,000 workers showed they would not allow the so-called Negro issue to be used to divide them when they repudiated the old company union and voted overwhelmingly to join the CIO last February. However, a handful of ex-company unioneers have been circulating anti-Negro petitions urging workers not to work with Negroes, and in two car barns anonymous typewritten posters urged workers to strike. This information has been turned over to the FBI.

Canonization of Mother Cabrini Authorized

Northwest Enterprise
Seattle, Wash.

VATICAN CITY, March 8.—Authority to proceed with the solemn canonization of Blessed Mother Frances Xavier Cabrini, foundress of the Institute of Religious Missionaries of the Sacred Heart, is contained in the first of three decrees of the Sacred Congregation of Rites ordered by His Holiness Pope Jius XII on Sun-day. The order of promulgation came at a meeting held in the private library of the Holy Father. 3-15-44

The second decree approved two miracles proposed in the cause for the canonization of Blessed Michel Garicoits, founder of the Company of Priests of the Sacred Heart of Jesus of Bethlearram. 3-15-44

The third decree proclaimed the heroicity of the virtues displayed by the Venerable Placido Baccher, a secular priest who was a member of the Dominican Order.

Double Welcome

World-Birmingham, Ala. 5-2-44

Two significant events will combine into one in Birmingham Wednesday night. It will be the occasion when Governor Chauncey Sparks speaks on the welcome program of the General Connectional Board of the Colored Methodist Episcopal Church at City Auditorium May 3.

It will be Gov. Sparks' first time to address a Negro audience in Birmingham. It will also mark the first time that the CBE boards has held its annual session here.

These two events are such that they deserve the full support of all Negro citizens of this area. The governor and the board are guests of Birmingham primarily, and officially of the local CME constituency.

Our idea of support is for Birmingham citizens to turn out to all of the public programs in such numbers as to fill to capacity each such event. This should be especially true of the Wednesday night program when the governor speaks. Naturally Birmingham will accord the visitors every courtesy within their power. Our public officials will cooperate with us to the fullest.

What Gov. Sparks says should be vital. He is no idle speaker. His utterances will perhaps reflect state Negro policy. Such a statement is needed at this hour when generally all over the Alabama Negro citizens are concerned about registration to vote, fair employment, decent treatment, better race relations and wider educational opportunities. 5-2-44

To the governor and the CME board we offer a double welcome on behalf of the citizens of Birmingham.

Sparks Tells Negro Church Leaders Reformers Baneful

Advertiser-Montgomery, Ala

5-4-44

BIRMINGHAM, ALA., May 3—(AP)—Gov. Chauncey Sparks told a gathering of negro churchmen tonight that the best interests of both white and negro races can be served only in open and frank discussion rather than in 'some glaring newspaper article or tabloid."

Addressing a meeting of the general connectional board of the Colored Methodist Episcopal Church, the Alabama executive declared:

"I should like to see the south let alone. I should like to see somebody arise to preach . . . non-interference. to advise all who would come down here reform the (races) they had best stay away—that all they are doing is . . . . forcing the white man to become more conservative and to agitate the negro."

Declaring that too many "theorists" are leading back to ante bellum politics. Sparks referred to efforts of the Fair Employment Practices Committee as a "foolish gesture." He said this war was being fought against such "regimentation and personal control."

Noting progress of the colored race since it gained its freedom, the governor said it was "achievement here in the South . . . . where white . . . . and black live together." In that respect he asked "why then shouldn't the problems of the two races be solved where the progress has been made," adding:

"There can be no trouble here. The interests of the two races are identical. But with us the race question has been magnified and expanded through ill-advised teachers and preachers and ulterior lifters, both white and black. What we need to do is get to basic facts and realities."

Alabama's chief executive continued: 5-4-44

"Perhaps some would think that I should not take this occasion to discuss this issue. We have recently heard much about it and it appears, from the disposition of publicists north of the Mason and Dixon Line, we shall continue to hear much more about it.

"False ideals held up by those who are not familiar with the practical and realistic problems tend rather to draw the two races apart—the one from continuation of . . . . efforts to aid, which is more and more offering, and the other to take false steps and assume false standards. I hold . . . . that the leaders of the two races in the south can solve what many undertake to exaggerate as a difficult problem

"For it must be recognized that the race problem involves the white man as well as the colored man. It isn't a negro problem alone." 5-4-44

In reference to the Fair Employment Practices group Sparks said: "While some demand adjustments of imaginary wrongs in America, we are fighting a war with a declared purpose of isolating races (Japanese and Germans)". He added that when "we say . . . . white supremacy in the south . . . . " there is a reason and historical background for it.

"In all these, one can readily (see) that the leadership which made possible such progress and advancement should not be ruthlessly cast aside."

In his speech the governor advocated a three-point program for negroes embracing education, economic improvement, and civil rights.

Bishop R. A. Carter, Chicago Prelate, Lauds Sou. Whites

Daily World
Atlanta, Ga.
5-9-44

BIRMINGHAM, Ala—(SNS)—Speaking on the subject, 'Christian Forces at Work in the Post-War World' Friday night at Parker High at a program sponsored in conection with the annual meeting here of the CME General Connectional Board, Bishop R. A. Carter of Chicago declared that "God is in this war."

He said that the part of Gov. Chauncey Sparks speech last Wednesday night at City Auditorium caling for "understanding" was "Christianity at work." He adde that the governor made as good a speech as could be made under the circumstances."

democracy the only weapon a free man has is the ballot. He praised Governor Sparks on his firm stand for Negro voting.

Bishop Carter asserted 'There is nothing to 'white supremacy' and the white man knows it." He dubbed the South the finest place in America to live. He continued. 'The only bad things in the South is the attitude of white people towards Negro people."

The Chicago bisop dispelled the belief that the Northern white was a better friend to the Negro than the Southern white man. He suggested that "The only way to keep the Negro in the South is to treat him right." 5-9-44

He exorted the gathering, "Colored people must stop going around with a chip on their shoulders." He told the group that there are more decent white people in the South than they would imagine.

Dr. E. W Taggart, outstanding CME layman and prominent local dentist, served as chairman and one of the speakers. Dr. Taggart and Bishop Carter substituted for President W. R. Banks of Prairie View (Texas) College and Bishop W. Y. Bell of Atlanta ,respectively.

The meeting closed out Sunday afternoon with a mortgage-burning ceremony at Thirgood CME Church pastored by the Rev. Jno. A Hunter.

Sparks Speaks At Negro Conference

Herald-Florence, Ala.

Outlines Three-point Program For Economic, Education, Civil Betterment

5-12-44

Declaring that as the Governor of all the people of Alabama it is his desire to help the negro race achieve a better way of life, Gov. Chauncey Sparks outlined a three-point program, of educational improvement, economic advancement and civil rights, in a recent address before the session of the General Connectional Board of the Colored Methodist Episcopal church, at Birmingham. He condemned the activities of outside agitators and reformers. 'They had best stay away—all they are doing is forcing the white man to become more conservative, and to agitate the negro" he said.

Gov. Sparks placed education first, saying that it "is going to do more to solve what we call the race problem than anything else." He gave details on the remarkable advancement in negro education in recent years, and said that Alabama will do more as she becomes able.

The negro has already advanced considerably in property ownership, and in the operation of businesses, and should be encouraged and aided in acquiring homes, particularly farm homes, Gov. Sparks said. He declared that it is unfortunate that the negro is still largely a tenant in agriculture. "He will not be a good citizen of his State or an asset to his race until that status is changed" Gov. Sparks said. He advocated "exact justice" for negroes, and aid and encouragement in lifting their economic level. 5-12-44

On the subject of civil rights, Gov. Sparks said: "The negro should be given his civil rights, which includes the right to vote, when he is qualified, on the same basis as the white man. I have expressed throughout this State, and in some instances urged, and will continue to urge, boards of registrars to reappraise their situation and to place upon the voting lists those of all races qualified by education by training, by intelligence and by character to vote."

Through adoption of such a program as he outlined, Gov. Sparks depicted a future in which the two races, each with its own sphere of operation, "living side by side, maintaining the integrity of each race, and promoting the needs of each race relieved of the boogy and fear of inter-racial marriages, of amalgamation of any kind, of social equality or of anti-segregation."

2,000 Attend CME Youth Meet

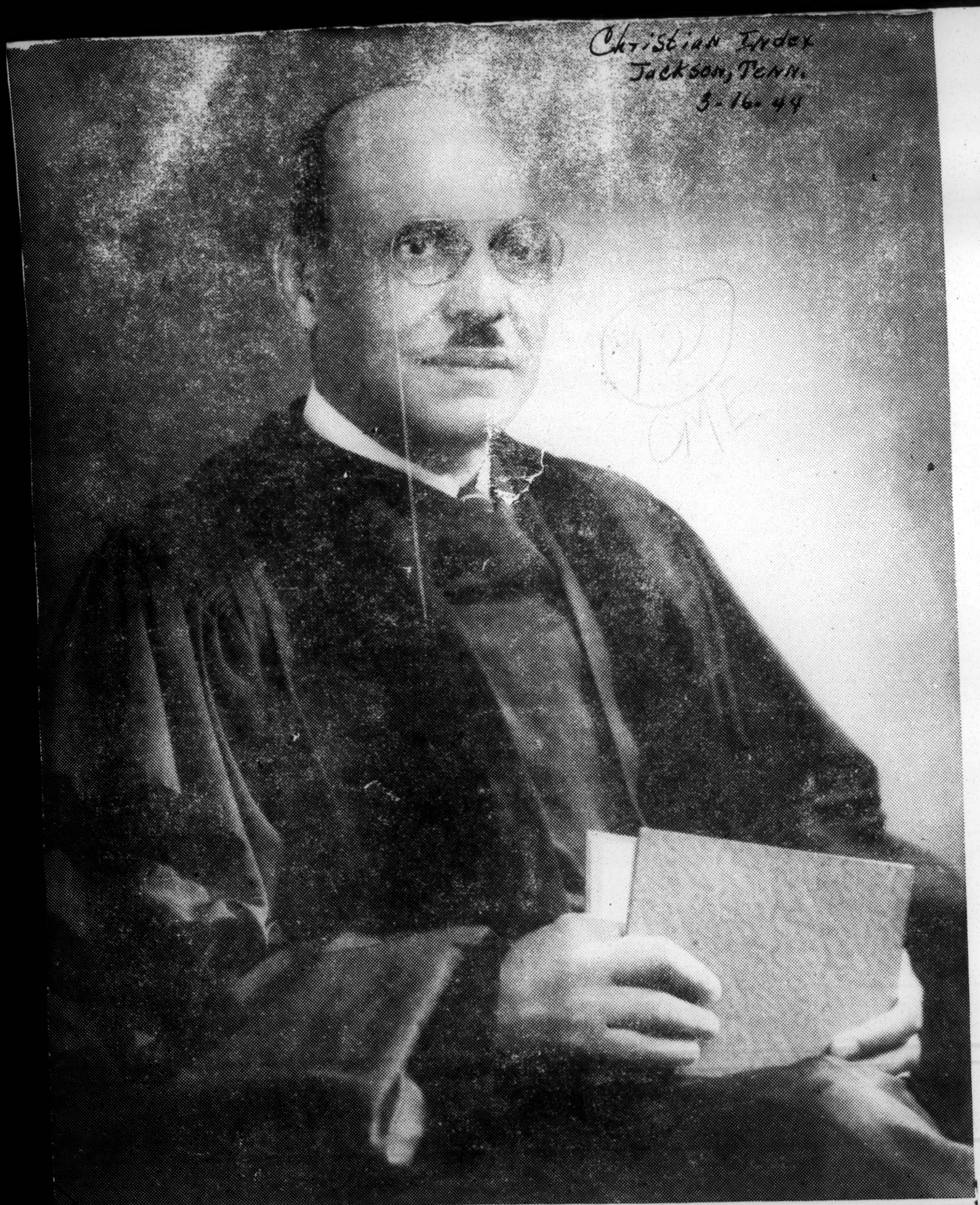
World-Memphis, Tenn.

ST. LOUIS, Mo.—(SNS)— Some 2,000 youths of the CME Church attended the Third Quadrennial Youth's Conference of the connection. 8-1-44

Among those addressing the conference were Governor Forrest C. Donnell, of Missouri; Dr. Luther Stuart, editor of Christian Index; Dr Bertram W. Doyle, Secretary of Education, Louisville; Albon L. Holsey, of the Business League W. H. Jernagin, of the Fraternal Council of Negro churches and the Baptist Young People's Congress, Washington, D. C.; Bishops H. P. Porter of Alabama; W. Y. Bell of Georgia J. Arthur Hamlett, of Kansas and others .

Richard Bass, of Witchita, Kan., was elected conference president, while Miss V. Hawkins, of Jackson, Tenn., was announced as field director of religious education for the Third Episcopal District, beginning work August 1. 8-1-44

Miss Marguerite Sells, of Tulsa Okla., won a scholarship to M. I. College by winning the oraorical contest.



Christian Index
Jackson, Tenn.
3-16-44

BISHOP CHARLES LEE RUSSELL, A. M., D. D.

BISHOP RUSSELL ON OPPOSITE PAGE IN HIS DOCTOR'S GOWN

Christian Index
Jackson, Tenn. March 16, 1944

On the opposite page is Bishop C. L. Russell who had his picture made a few days ago in his Doctor's gown with a copy of his Hebrew book in his hands. From the looks of this picture, hard work does not hurt the great expansionist of Colored Methodism.

A few weeks ago the War Department consulted the Semetic Division of the Library of Congress for a list of books that may be bought to send to Jewish Chaplains and soldiers to read on the battlefronts. Bishop Russell's Hebrew book, "Light from the Talmud," was selected among other outstanding Hebrew books which will be sent to the battlefronts. The Bishop is elated to know that his book has made its way to all leading colleges, universities and libraries throughout the world and will soon be read on the battlefronts. The Americon Jewish Press says that Bishop Russell is the only colored man who has ever written a Hebrew book. The following was said about Bishop Russell by the Quarterly Review Magazine of the University of Jerusalem in Palestine: "Bishop C. L. Russell of the Colored Methodist Episcopal Church of America is the only Negro in the world, living or dead, who has ever written a Hebrew book."

3-16-44

The Bishop says at the time he produced his book in 1942, he had been a student of the Hebrew language and literature for twenty-five years. Let those who may envy him because of his distinction don't forget the sacrifices and privations he endured in order to reach the summit in the Semetic field. Twenty-five years of hard study and suffering look down upon the book which he holds in his hands. He was blessed to have been taught by the best informed Rabbis and Jewish teachers in some of their best colleges and universities in this country.

3-16-44

The Bishop has been elected by the Bench of Bishops of our Church to carry the Fraternal Greetings from the C. M. E. Church to the A. M. E. General Conference which will convene in May. He represented the C. M. E. Church as fraternal delegate to the A. M. E. Zion General Conference in May 1924.

He will hold the Washington-Virginia Conference, March 29 to April 2 at Miles C. M. E. Church, Washington, D. C., and the Middle Atlantic-New England Conference, April 19-23 at Russell Institutional C. M. E. Church, New York, New York.

12-1944 CIE

COLORED METHODIST YOUTH CLOSE SESSION AT ST. LOUIS

Plaindealer — Kansas City, Kan.
7-28-44

St. Louis, Mo. — "Witnessing for Christ" was the theme of the Colored Methodist Youth Conference that brought more than 1,000 delegates and church leaders to Scruggs Memorial Church, this city, and which had its closing session Sunday. The program of the closing day was highlighted by the early morning communion service conducted by Bishop J. A. Bray of Chicago, and the 11 o'clock sermon by Bishop J. A. Hamlett of Kansas City.

The Conference was made up of delegates representing the local churches of the denomination thruout the United States and composed largely of young people. This was the Third Quadrennial session of the Conference promoted by the Board of Religious Education of which Bishop J. A. Bray of Chicago is president and Dr. B. Julian Smith the Executive Secretary.

High Points 7-28-44

The program was arranged so as to invite study and discussion centering around questions of vital concern to all the people today, especially in the light of the implications of the Christian message as they work themselves out on the level and in the areas where people live and fight the battles both for existence and improvement. "Witnessing for Christ" was the theme for the Conference and was arranged so as to include various ways by which this Witness is to be made such as Universal Brotherhood. Economic Opportunity for all, Social Problems, Home Life, Personal Living, the General Departments of the Church, Church related schools, cooperation between the church and other agencies, denominational and inter-church agencies, working for human uplift. The methods of handling the theme through these varied channels invited participation by the interested and enthusiastic body of delegates brought here from all sections of the country. The methods included stated addresses, group and panel discussions, devotional periods, elevated music, oratorical contest, recreational periods and other features. 7-28-44

Special Speakers and Group Discussion Leaders

Stimulating the vast gathering from day to day were ringing addresses on important phases of the General Theme and related subjects. Following this the conference would be broken up into group discussion headed up by experts in the various fields of interest. These speakers and discussion leaders were carefully selected from among the ablest church leaders of the country without regard to race or creed. Among these might be mentioned Bishop E. W. Kelly of the Methodist church; Bishop R. R. Wright, Wilberforce, Ohio, of the A. M. E. church; Bishops J. A. Bray, J. A. Hamlett, W. Y. Bell, H. P. Porter of the Colored Methodist Episcopal church, Governor Forrest C. Connell of Missouri; Doctors D. S. Yarbrough, Wilberforce, Ohio; George E. Haynes, New York, N. Y.; L. S. White of Texas; H. W. Evans of Illinois; W. L. Graham of Georgia; C. L. Finch of Kentucky; W. M. McEwan of Virginia; W. L. Liddell of South Carolina; D. C. Fowler of Texas; N. H. Humphreys of North Carolina; R. L. Young of Mississippi; Albon L. Holsey of Tuskegee; W. M. Frazier of Mississippi; G. H. Carter of Georgia; W. H. Amos of Illinois; N. M. Means of Mississippi; R. O. Langford of North Carolina; F. D. Adams of Arkansas; Amos Ryce of Georgia; L. R. Kibler of South Carolina; S. D. Lewers of Tennessee; D. M. Montgomery and E. L. Siggers of Mississippi; A. W. Womack of Tennessee; E. P. Murchison of Illinois; J. L. Tolbert of Mississippi; T. M. Smith of Tennessee; C. E. Chapman of Texas; Luther Stewart of Kentucky; P. W. Doyle of Tennessee; J. B. Boyd of Tennessee; F. L. Lewis of Louisiana; W. J. G. McLin of Missouri; Percy Carruthers of Tennessee; J. W. Brown of Georgia; J. E. Robinson of South Carolina; Stanley Harris of New York; John T. Clark of Missouri; Isaac K. Beckes of Chicago, S. J. Laws of Kansas; H. C. Sells of Oklahoma; Mrs. Z. Talbert Bayse, A. K. Davis, Mrs. D. L. Stevens of Tennessee, Mrs. R. T. Hollis of Oklahoma, Mrs. A. M. Miller of Tennessee, Mrs. L. S. Brannon of Washington, D. C., Dr. J. F. Lane of Tennessee, J. B. Nah and Nancy Nimineh of Liberia, Africa. This array of speakers made possible a vast store house of information and rich experience very helpful to the young people and ill in attendance. 7-28-44

Large Attendance

Despite the distances and the rigid restrictions regulating travel the attendance was surprising both as to numbers and as to areas and classes represented. The total attendance from out of the city reached around 1,000. 420 of these actually registered and participated in the discussion groups. Of the number registered 78 were ministers, 129 male, 291 female; adults 194 and youth 226. Registration by Episcopal Districts as follows: First Episcopal District, 6; Second Episcopal District, 7; Third Episcopal District, 135; Fourth Episcopal District, 25; Fifth Episcopal District, 121; Sixth Episcopal istrict, 79; Seventh Episcopal District, 22; Eighth Episcopal District 25. 7-28-44

Oratorical Contest

Much interest centered in the Oratorical Contest which was held Friday night and represented a high peak in the convention. The subject was "Fundamental Pillars of Permanent Peace." Persons participating in the contest are as follows: Second District, Lucille L. Farrell, Houston, Texas; Third District, Phyllis E. Lee, Hutchinson, Kansas; Fifth District, Cordelia Crowder, Detroit, Michigan; Sixth District, Marguerite Sells, Tulsa, Oklahoma; Seventh District Mary Pritchard, Milledgeville, Ga.; Eighth District, Curtiss C. Battles, Jersey City, New Jersey. Winners for the first, second and third prizes are as follows: Marguerite Sells, Oklahoma; Cordelia Crowder, Michigan, and Curtis C. Battle, New Jersey.

Entertainment 7-28-44

The entertainment was high class and generous. This was made possible by the earnest and persistent effort on the part of Bishop Bray, the presiding Bishop; Dr. M. C. Pettigrew, presiding Elder; Dr. J. C. Colclough, pastor, supported by other ministers of the city and lay people, both local and of the annual conference. Addresses of welcome were given by the mayor, Hon. A. P. Haufman, and Fovernor Forrest C. Donnell of Missouri. To these addresses Bishop J. A. Bray gave a most illuminating and challenging response. The directing genius of this great convention which has just closed, is Dr. B. Julian Smith, whose fame as an organizer and leader among young people transcends denominational, racial and national bounds. The administrative staff with him in this particular work include: Rev. C. A. Kirkendoll, Miss Vivian U. Hawkins, Mrs. E. W. F. Harris, Rev. Shelby J. Laws, Robert E. Reid, Mrs. D. L. Stevens, Mae E. Hutson, W. H. Amos, M. C. Jackson, C. Thomas, Mrs. E. H. Hamlett, Rev. N. T. Walker, John M. Exum. The newly elected officers for the new quadrennium are: Richard Bass, president; Charles Hall, vice president; Nora P. Fally, secretary; Arline Cunningham, assistant secretary; Evelyn Hawkins, corresponding secretary; Mary Debro, assistant corresponding secretary; Cordelia Crowder, treasurer.

OBITUARY OF RT. REV. JAM ALBERT BRAY

Christian Index — Jackson, Tenn.

Prepared by Rev. I. S. Pinkett

James Albert Bray was born at Carnesville, Franklin County, Georgia, to the parentage of Andrew Jackson and Mary Francis Bray. James was the eldest of a family of six children. 9-14-44

His Education

He worked on his father's farm and received his early education in the schools of Franklin County. His high school work was completed at Athens, Georgia and his college work was done at Atlanta University (A. B.) He was honored with the degree of M. A. and LL. D. from Atlanta and Wilberforce Universities respectively. He did post-graduate work at Harvard and Chicago Universities.

As An Educator

He served as principal of the high School at Athens, Georgia and distinguished it as the first accredited high school for Negroes in the state. He also served with distinction the presidency of Lane College, Jackson, Tennessee, and Miles Memorial College, Birmingham, Alabama. For 20 years he served as General Secretary of Education of the C. M. E. Church. In the latter capacity he was instrumental in influencing philanthropic donors and Educational Foundations to contribute largely to[illegible]. To him goes the honor [illegible]g the first to touch Educational Boards for financial aid to our Church colleges. 9-19-44

His Family

Dr. James Albert Bray was first married to Miss Mattie Davis, deceased, of Athens, Georgia. To this union was born one daughter who is now Mrs. Ella Church Clark, the wife of Dr. E. B. Clark. The Bishop was later united in holy wedlock to Miss Mattie Childs of Marion, Alabama. To this union, one daughter, Martha Francis, deceased, was born.

His Public Service

He achieved conspicuous eminence as an orator and fearless constructive

9-14-44

THE LATE BISHOP JAMES A. BRAY

9-14-44

His Episcopacy

religious and civic leader. Wherever he went, he dignified and benefitted churches, organizations, citizens and men and women enlisted in the armed services of our country. He notably accelerated the great work of the Fraternal Council of Negro Churches as President. This organization is [illegible] resentative of 11 denominations a six million membe[illegible]s.

His Ministry

He was ordained by and joined the Georgia Conference under Bishop L. H. Holsey. His major pastorate was at Trinity C. M. E. Church in Augusta, Georgia. He also served as presiding Elder in the State of Alabama.

JAMES ALBERT BRAY

Christian Index — Jackson, Tenn.

BISHOP JAMES ALBERT BRAY, the eighteenth bishop of the Colored Methodist Episcopal Church was for years, a recognized leader and a prominent figure in our Church and the race. 9-14-44

Heredity, surroundings, temperament and training contributed to the making of his outstanding and remarkable career as a school teacher, college president, platform orator, race leader, general secretary of education, preacher, and bishop. Deeply rooted in fine ancestry, well environed in the home, sensitive to the delicate intimations in the sight and sounds of nature, and highly trained in the schools for after life, the passing of more than three score, ten, and five years found him moving into ever-enlarging circles of influence and usefulness. James Albert Bray succumbed to no serious relapses during his long and eventful career.

The man who walks the highway of usefuness must sometimes pay a heavy toll. Sometimes his life is exacted; sometimes he must pursue his journey amid calumnies; always he meets affliction. By no other means can we be rid of the dross and chaff in our lives. Through all of such experiences Bishop Bray reached the climax of his ambition in the Church.

He was stricken when engaged in Episcopal supervision within the bounds of the Little Rock Conference, one of the Annual Conferences over which he presided. On Friday afternoon, September the first, about two thirty while attending a district conference near Little Rock, Arkansas, he suffered a paralytic stroke and died that afternoon about seven fifteen. 9-14-44

While success attended his efforts in the capacity of public school teacher, college president, pastor, presiding Elder, general officer and bishop, he won his greatest laurels as an eloquent platform orator and champion for racial justice. Whenever James Albert Bray took the stage to deliver an address, representing our Church or race, all could rest with ease in the fact that he would take care of the situation. He had the genius for knowing what public opinion would be if rightly directed. He lost no opportunity in his endeavors to advance his views in order to bring whatever cause he represented before the public to create the opinion he desired. While other men were timidly waiting for public opinion to express itself, he had the initiative and the daring to put an idea in such a forceful and captivating way as to mold public sentiment. 9-14-44

Following his graduation from Atlanta University, Bishop Bray served as an instructor and principal of the public school at Athens, Georgia; his pastorates were Athens and Augusta (Trinity) Georgia and Miles Chapel, Birmingham, Alabama; Presiding Elder of the Birmingham district; president of Lane College, Jackson, Tennessee, and Miles Memorial College, Birmingham, Alabama; general secretary of education for 20 years. In 1934 he was elected to the Episcopacy. He has, since his election, rendered Episcopal supervision over the Florida, East Florida, South Carolina, North Carolina, Mississippi, Arkansas, Southwest Arkansas, Little Rock, New Orleans and Southeast Missouri-Illinois Conferences.

And now after life's fitful fever, he has laid down the cross which he bore for years, and now he sleeps.

9-14-44

"The boast of power, the pomp of heraldy
All alike await the inevitable hour
The path of glory leads but to the grave."

Dr. Bray was elected a Bishop of the C. M. E. Church in May 1934 along with two others, Bishops H. P. Porter and J. H. Moore. At the time of Bishop Bray's passing he was the fifth in seniority of the eight active Bishops. His episcopal area comprised the states of Michigan, Wisconsin, Northern Indiana, Illinois, Eastern Missouri, Arkansas and the southern part of Louisiana.

Of Bishop Bray it may well be said that he did not rust out. He often expressed a desire to fight to the finish and die at his post. So God, in answer to his prayer, sent His Holy Angel with serene orders to him in the church at Wrightsville, Arkansas, September 1, 1944. In Little Rock within three hours afterwards he was taken to his eternal home to rest from his earthly labors. As a Bishop, churches were built in his name, and paid for under his administration. Among his latest work was the creation of a Conference Department of Deeds and Titles in each of his conferences to register and protect all church property. Bishop Bray longed to see every church in his Episcopal area free from bonded debt. He lived to see this dream realized to a remarkable degree. 9-14-44

He leaves as his survivors, a loving wife, one daughter, one brother and two sisters as follows: Mrs. Mattie Childs Bray, Mrs. Ella Church Clark, of Philadelphia, Pennsylvania; Mr. Jackson Americus Bray, of San Diego California; Mrs. Pauline Fletcher and Mrs. Birdie Bailey of Birmingham, Alabama. He also leaves a son-in-law —Dr. E. B. Clark of Philadelphia, Pa A countless number of relatives and friends of all races and religious denominations mourn with the bereaved family in the loss of a great, good and serviceable minister of the Gospel of Jesus Christ, his Lord and ours.

12-1944

CHURCHES OF GOD, HOLINESS, END MEET

World Atlanta Georgia Ed
8-31-44

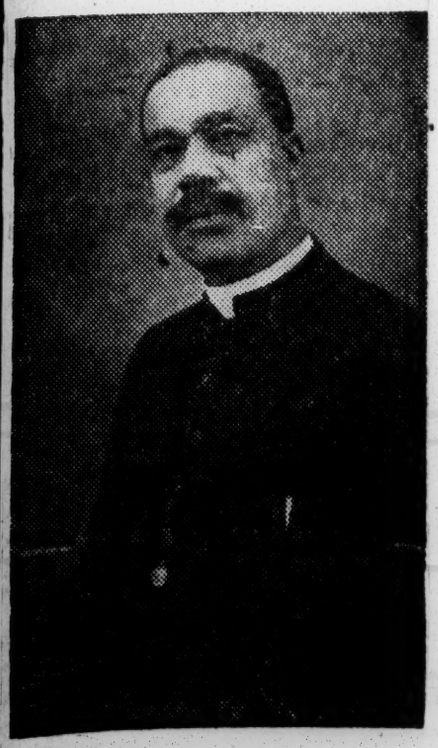
BY GAMEWELL VALENTINE

The last session of the 21st annual convention of the Churches of God-Holiness was held Tuesday night at the Bethlehem Church of God, when scores of members were baptized before an over-flowing audience by Bishop K. H. Burrus, Atlanta, assisted by Elder A. C. Jones of Detroit, Michigan.

The convention opened its first session on Tuesday evening and consumed eight full days of three daily sessions, consisting of prayer, devotion and business Bishop Burrus, organizer and president of this body, beamed with happiness over the overwhelming success, both spiritually and financially. This was seen from his countenance as he presided and steered the convention program from its beginning to completion

The never-ending theme of the National Convention of the churches of God-Holiness, which body of churches is the church, is the everlasting Gospel of Christ, which was taught and preached at each session. At the night services, which saw scores of visitors, flaming gospel preachers opened and simplified the beautiful teachings of

(Continued on paeg 4, col. 4)



BISHOP K. H. BURRUS

Christ with the wisdom and understanding that comes only to holy men of God, that the most cynical became inspired, and no doubt almost persuaded to become a Christian.

FOR THE RECORD

However, this story is not being written for the public only, but as a partial record and a souvenir to the hundreds of delegates who came from 18 different states, as well as for those who remained at home. With this end in view, let this writer delve into other items of importance concerning the convention.

The first night's session has already been reported in the WORLD when Elder W. M. Carlock, Alcoa, Tenn., delivered his sermon from Romans 1:20 ". . . . so they are without excuse." On Wednesday night, the outstanding mininster of the convention, Elder A. R. Robinson, preached from the text, Rev. 21:24, 'And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it." His subject was "God's church the hope of the world." Elder Robinson, whose home is Asheville, N. C., preached again Sunday night, substituting for Bishop Burrus. It is regrettable that space won't allow all of the high points of his discourse. His text was Revelation 1;7. The minister declared that no one will ever see again the Christ in the flesh as he was when on earth. But that Christ's second coming is being announced by the holy people, and He will appear in the hearts and minds of those nations that will inhabit this planet.

Hundreds partook of the Lord's Supper Sunday afternoon, administered by Bishop Burrus, assisted by visiting ministers. Elder T. P. Burrus delivered the sermon from Psalm 29:2, which was warmly received. Monday night saw the annual grand program, made up of various singing groups and recitations from out-of-town members. A male quartet from Norfolk, Va., was a singing favorite. The evening's highlight was the special choruses and anthems of the combined choirs of the host church, under the direction of Gideon Burrus, youngest son of Bishop Burrus, who waxed warm with the spirit of the musical masters as he lead his group to great heights. Chief Petty Officer Graham W. Jackson, furnished the able organ accomplishments in his well known individual style. Officer Jackson also rendered a striking performance of "Ein Feste Burg," the great German hymn, (A Mighty Fortress Is Our God)

by that immortal Christian Revolutionist, Mister Martin Luther, whose words and music both still stands out as one of the great hymns of the Christian Church. Mrs. Edmonia Simmons, Chattanooga, Tenn., was at the piano.

WOMEN'S DEPARTMENT

An outstanding aulxiliary of the body is the Women's department Mrs. K. H. Burrus, wife of the bishop, national president. All day Friday was devoted to their activities which ended that night with a very inspiring musical and literary program. Godly living of mothers young women and girls was the theme heard in speeches and song The New Testament is the sole authority for every phase of society that affects each member.

Dr. D. H. Stanton, secretary of the American Bible Society, was a surprise speaker Monday night, following the grand program. Introduced by Bishop K. H. Burrus as a man doing one of the greatest works that he knew of, distributing free of charge, or at cost, millions of Bibles to people all over the world, under the auspices of the Society, Dr. Stanton thrilled the great audience with his experiences in religion, the unfailing truths of the Bible as he regarded them, and commended Bishop Burruss for preaching a gospel that taught people to get something out of this world, rather than looking for something in the skies. Dr. Stanton related how he and several others attempted to prevent the building of the old Crystal Theatre on the West Side many years ago, but a few years later Bishop Burrus bought the theatre and transformed it into a church.

Among the ministers attending the convention were the Reverends Messrs. A. B. Robinson, Asheville, N. C., C. L. Norman, Calhoun Falls, S. C., Charles Allen, Chicago, Ill., G W Hemphill, New York, N. Y., H. J. Blakely, New Orleans, La., J. E Holmes, New Iberia, La., J. D Delaney, Donaldsonville, La,. C W. Reid, Atlanta, Ga., M H. Morton, Greensboro, N. C., Jerry Lee, Cleveland, Tenn., L J. Price, Washington, D. C., A. C Jones, Detroit, Mich., W O. Wilson, Toccoa, Ga., Wm. Carlock, Alcoa, Tenn., J. Ridley, Philadelphia, Pa, Robert Foster, Portsmouth, Va., Edward Young Baltimore, Md.

Other leading workers attending were Mesdames E. B. Tookes, F. M. Folwkes, New York, N. Y., P. Harper, M. Ridley and Elizabeth Clark, Philadelphia, Pa., Mr. F. C. Haynie Perry Fuller, Mesdames Willie Beasley, E. Cofer, B. McLease, L. Porter and E. Washington, all of Washington, D. C. Mr. Geo. O. Epperson, Mr. and Mrs. G B. Godwin, Mesdames M Flye, E. Mitchell Sylvia White, B. Allen and Miss N Nellons of Norfolk, Va., Mesdames W. Simmons, A. B. Simmons, Miss Mary Robinson, of Asheville, N. C. Mrs M. H. Morton, Greensboro, N. C., Mrs. W. J. Thomas, Jonesboro, Arkansas, Mesdames L. Allen, Teressa Williams, Chicago. Ill., D Kelson, L. Moore, B Johnson, Knoxville, Tenn., Miss Eloise Kline, Mesdames J. Lee, A. Kline, Miss Opal Meridith of Cleveland. Tenn., Mesdames A. Valentine, L. Malone, R. Fitch, Alcoa, Tenn., Mrs. E. L Simmons, Chattanooga, Tenn., Mesdames Daisy Atchinson, F. Creswell of Greenville, S. C., Mr. and Mrs. L. W. Bennett, Mr. and Mrs A. Bell of Anderson, S. C., Mrs Mamie Ware, Greenwood, S. C., Mrs. J. Cade, Mr. D. Tinch, Mr J. Norman, Calhoun Falls, S. C., Mesdames J. McDuffie and E. Robinson, Mt. Carmel, S. C., Mrs. A. Moss, Willington, S. C., Mrs. Z. Burton, Mr. and Mrs. W R Alexander, Elberton, Georgia; Mrs. M. Thrasher, Athens, Ga., Mr. Leroy Hector, Mesdames Margaret Eegura, A. B. Clay, Miss Hazel Matthews, of New Orleans, La.

12-1944

75TH ANNIVERSARY OF FIRST CONG'L CHURCH A BRILLIANT AFFAIR

4-20-44

Marked with dignity and rev erence of all the high ideals of Congregationalism, the celebration of the seventy-fifth anniversary of the First Congregational church closed Monday night with a colorful banquet at which two hundred guests were present. Rev. C. S. Ledbetter, postor of the Pilgrim Congregational church of Charleston, S. C., was the guest speaker. Miss Virginia Boxx served as toastmaster and Mrs. A. C. Curtright, Mrs. Florence Nichols and Mrs. Nancy Simmons were co-chairmen of arrangements. 4-20-44

Capacity audiences witnessed the morning and evening services at the church last Sunday. Rev. W. L. Cash, a former pastor who served for fifteen years, delivered the annivesary sermon at the morning worship from the subject, "The Living Church."

Significant on this occasion was the presence of Mrs. Mae M. Yates of Atlanta, who is one of the daughters of the late Rev. Leigh B. Maxwell, the first Negro pastor of the church. Mrs. W. L. Cash of Birmingham, Ala., Mrs. Westmoreland of Atlanta, sister of Walter White of the NAACP, and many other visitors were also present.

Through the efforts of Mrs. E. B. Hall, a beautiful pulpit bible was presented to the church. Mrs. Lucy Lucas also presented cash gifts from friends. 4-20-44

When Sol. C. Johnson, the chairman of the trustee board, who is also one of the oldest members of the church, began compiling the history of the First Congregational church many years ago, little did he know that this history would form the background to the beautiful pageant, "Freedom's Child," written by Dr. Ralpn Mark Gilbert, local playwright and presented by a cast of more than fifty persons Sunday evening. 4-20-44

The pageant was directed by Miss Madeline R. Shivery, a member of the church, assisted by Rev. Gilbert and Mrs. Mary L. Ayers. It embraced three sequences which depicted the founding and growth of the First Congregational church from the Beach institute, a school for Negro youth supported by the American Missionary Association. The main characters were the "Spirit of History" Miss Alice Freeman; the "Spirit of the American Missionary Association," Miss Josephine Freeman; the "Spirit of Prophecy," Miss Carrie L. Adams; the first five white ministers, Ezra Johnson, Robert Gill, Sr., Frank Staley, William Jackson and Theodore Mayes; Rev. L. B. Maxwell, Henry Lockhart; the four deacons, William Alston, Wendell Wiley, Robert Kirkland and Harold Bennett; the international Sunday school worker, Ezra Blake; Rev. W. L.Cash, Lester B. Johnson, Jr; Rev. J. W Whittaker, Walter Cleveland Rev. T. B. Lillard, Charles Collier; Rev. N. A. Holmes, Harold Fields; Rev. A. E. Gregory, Walter Simmons; Rev. Paul John Eugene Doyle, and the present pastor, Rev. A. C. Curtright in person. The other members of the cast, known as A. M. A. teachers, students, Sunday school workers, etc., were selected from the membership of the church and the Beach-Cuyler high school. The choir furnished the music.

The last sequence of the pageant opened with a poem recited by the "Spirit of Prophecy," which brought the history of the church up to date and made some prognostication regarding the future. The pageant ended by the congregation joining with the cast and choir in singing "All Hail the Power of Jesus' Name," followed by the benediction by Rev. Curtright. 4-20-44

The volunteer choir, under the direction of Miss Augusta Pettie, presented a cantata, with Miss Amy Bailey as guest soloist, on last Friday evening. The members of this group are Miss Janet Nichols, Mesdames Carmen Singfield, Ida B.Gadsden, Lucile B. Johnson and Mamie Haynes, Messrs. Eugene Gadsden, Houston L. Tolbert, Sr., Romeo Smith, Sr., Augustus Council, Solomon Bisard, John McIntosh and David Brown. Miss Willa Mae Ayers is organist.

The young people held a panel discussion Sunday afternoon on the subject, "Why Young People Do Not Go to Church." This meeting was well attended. 4-20-44

The opening message of the celebration was delivered by Rev. J. C. Wright, pastor of the

Congregationalists

First Congregational church of Atlanta, on Wednesday night, April 12.

12-1944 Coptic-Ethiopia

Emperor Makes Changes In Ethiopia's Coptic Church

ADDIS ABABA, Ethiopia.--In a bold move to strengthen the national foundation of his empire, Emperor Haille Selassie this week took steps to serve the age-old bonds which attach Ethiopia and Egypt through the medium of the Coptic Church. Selassie, in a formal announcement of church policy, informed Patriarch Markarios, of Alexandria that further appointments of natives of Ethiopia to the Ethiopian church will be made only from the ranks of native bishops.

This new ruling notifies the Egyptian hierarchy serves notice not only to the Christians residing in independence of Ethiopia from the political influence of Egypt, but it also puts the Vatican on notice that henceforth all Roman pontiffs or notices that have to do with the Coptic and their religious followers will be considered to deal with an independent national church in Ethiopia.

Ethiopia, is one of the oldest Christian nations According to some writers, Frumentius, the first bishop of Ethiopia, was consecrated by St. Athanasius about the year 340 A.D. The present Abuna of Ethiopia is Archbishop Kurulus, otherwise called Cyril, who came from Cairo and presided over the coronation of the emperor. Although regarded as a scholarly and popular church leader in some circles in Ethiopia, Cyrill is also accused of interfering in the politics of the county and by intrigue within the church is blocking the nationalistic strivings within the nation. He is looked upon in Ethiopia as a man who has not even the interest in the people under his spiritual care to study their language and dialects.

The severing of religious ties between Ethiopia and Egypt, which has existed in the country for almost 2,000 years, is in line with the English reformation, which established the church of England and the revolt led by Martin Luther on the continent, out of which world-wide Protestantism came. Ethiopia though late in the great drama of church and state battles, is striving to throw off all impediments and shackles to the modernization of her national life.

It was said that the ill-fated Benito Mussolini got the support of Vatican leaders before the attack on Ethiopia in 1935 by promising to allow the Roman Catholic church a free hand in Ethiopia. He undertook, he said, the crusade to Christianize the Ethiopians.----

Amsterdam News---, New York, .. Y. 6-3-44

Selassie Demands An Ethiopian For Next Archbishop

Defender—Chicago, Ill.
6-3-44

CAIRO, Egypt.—A bombshell was thrown into Ethiopian-Egyptian Coptic church circles here recently when Emperor Haile Selassie authorized his government to demand an Ethiopian rather than an Egyptian as the next archbishop of Ethiopia. It is possible that the Emperor's action may break the ancient ties between the two churches.

Barred from holding the office of archbishop for centuries, Ethiopian church dignitaries are said to resent the discrimination. Nothing short of a clean-cut break with the Egyptian Coptic church will result unless a native Ethiopian is elevated to head the Coptic church in Ethiopia.

The present movement to break the 1,600 year old tie with the mother church is said to have begun before the Italian invasion when Emperor Haile Selassie exerted enough pressure on the late Egyptian Patriarch Youanes to have five Ethiopian bishops appointed for the first time in the history of the Coptic church. 6-3-44

While the present Archbishop Kurulus is reportedly very unpopular with high Ethiopian church leaders, Emperor Haile Selassie is unwilling to dismiss him now and so force an immediate break with the Egyptian patriarchate.

THE COPTIC POPE AND EMPEROR HAILE SELASSIE

Defender—Chicago, Ill.

In a terse note to Patriarch Markarius III, Emperor Haile Selassie this week informed the Coptic Pope that the next Abuna or Archbishop of Ethiopia must be an Ethiopian, not an Egyptian. 6-3-44

This decision has created a stir between Cairo and Addis Ababa. The 1800-year-old Coptic Christian church has managed to place Egyptians in the highest rank of Ethiopia's hierarchy. Since the consecration of Frumentius, the first Bishop of Ethiopia, 340 A.D., no native Ethiopian has ever been elevated to the ecclesiastical province of an Archbishop.

As spiritual head of four million Ethiopian Copts, the present Abuna who came from Cairo's St. Anthony Monastery crowned Haile Selassie during the elaborate ceremonies attendant upon his accession to the throne in 1928. Though the Emperor, faithful to the tradition, kisses the Egyptian's silk draped silver cross during the Royal worship at the octagonal Cathedral of St. George in Addis Ababa, he is continually vexed by the Abuna's refusal to learn the Ethiopian dialects, to understand the Ethiopian way of life, and the growing nationalism that has become an obsession with the natives of the 4,000-year-old East African Kingdom. 6-3-44

Centuries ago the Roman Catholic church branded the Copts as heretics, notably because they believed that Christ's "divinity was not separated from His manhood for one moment or for the twinkling of an eye." The Islam diminished but never overwhelmed the Coptic influence. Had the Jesuits in the 17th Century been successful in their efforts to draw the Ethiopian Copts to the Roman Catholic fold, Haile Selassie would be quarreling with Rome instead of Cairo.

The Egyptian Copts, however, fear if the King of Kings' demand is denied he may force a schism in their ranks and throw the full weight of his imperial influence toward a spiritual alliance between Ethiopia and the Greek Orthodox church. 6-3-44

There is no denying the fact that the Emperor's contention is just and incontestable, for after 1800 years of Coptic Christian existence, Ethiopia is entitled to its own spiritual head of its native church. Certainly one of the major considerations of the election of Ethiopia's Archbishop should be his national identity. This is necessary not only from the point of view of spiritual matters but also for political reasons. If the head of a powerful religious group

hesitate over Addis Ababa's request. For if the Coptic Christian church expects to retain its influence with an Ethiopia reconstructed upon nationalistic lines, it must choose a native for its spiritual hierarchy. The precedent is already well established. Surely England would not have an Italian for

its Archbishop of Canterbury and the American churches would not have Mexicans and Hungarians as their Bishops. Why then deny Ethiopia the right to its own native spiritual ruler?

12-1944

Episcopal

A Layman Looks At The Protestant Episcopal Church

Journal + Guide — Norfolk, Va.

3-11-44

EDITOR'S NOTE: The accompanying article is based on an address before the joint session of the General Convention of the Protestant Episcopal Church held in Cleveland, Ohio, last Fall, by President Harold L. Trigg of the State Teachers College, Elizabeth City, N. C. President Trigg, a leader in Southern educational circles, was formerly state supervisor of Negro high schools in North Carolina.

POST-WAR readjustments will find thousands of young Negroes uprooted from their native soil, living in new places, seeking new affiliations, ready and anxious for the spiritual lead-

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ership that this Church can offer. Are we ready?

This look at my Church shows a distressing lack of trained Negro leaders; too much work for those that we have; an almost total absence of service to rural areas; a far too limited service to the regions where the largest number of Negroes live, and more than half the Negroes in the United States yet untouched by us or any other communion. 3-11-44

In addition to the challenge of these facts, there seems to be no guiding principle for work among Negroes. There is no definite pattern of thinking or action.

MORE INTENSIVE, VIRILE LOCAL PROGRAM

Negro leadership, adequate in quality and number will give time to the individual priest or lay worker for a more intensive and more virile local program. The layman wants his Church services at least every Sunday, not once or twice a month.

A wage for the clergy at least on par with the prevailing pay for other professional workers in the community would draw men of comparable abilities to the field.

We lose many younger people from our churches, even those who attend our educational institutions because they return to their homes and find either no Episcopal church, or one in such advanced stage of decadence that they are ashamed of it.

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3-11-44

DR. HAROLD L. TRIGG

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The Christian Church has had centuries to make friends of men. It has too frequently ignored the principle of growth, and at the end of a long period of evangelism the object of missions is still a "native" with his hand out for a dole.

TO TAKE THE LEAD IN MAKING FRIENDS

We look to the Christian Church to take the lead in making friends of the world, and this Church can start now and here with the Negro in her midst with an exemplary program of directed growth into Christian friendship self-directing friendship.

Second: For the provision of an adequate supply of leaders in quantity and quality, men and women.

Third: For a forward-looking, adequately supported, virile missionary program based on the principle of growth, and for the necessary modifications in present organization to make this program effective.

Fourth: For a special effort in rural areas where Negro youth is yearning for an enlightened and consistent spiritual leadership; in the southern Provinces where the majority of the American Negroes live; in all regions of this great country where men are thirsting for guidance into the life of positive and happy effort, the life of friendship.

MAJOR OBSTACLE TO GROWTH 3-11-44

Fifth: For at least as much opportunity to participate in policy forming and supervisory activities for ourselves as secular organizations permit.

This presentation has stressed growth into self-support, and social-self-direction within the framework of the Church and these United States. There is a major obstacle to growth which you can help improve. The prevailing practice in this country is to pay the Negro 20 percent to 50 percent less for the same quantity and quality of work is paid to other men. Then at intervals all or a part if this differential is returned to him as a magnanimous dole.

This is not charity; it is withheld margin that mould support our churches and provide for proportionate support of the general Church program. It is the margin of health and security and self-respect. This margin would eliminate the dole. We want no retreat for mendicants in this Church. 3-11-44

America has an advantage. She has here in her midst almost 13,000,000 people on whom she can use the formula for lasting friendship. No organization in America has greater means at her disposal for taking the leadership in this great evangel, no organization has more to offer than the Church of this layman.

WITH GLOWING PRIDE AND CONFIDENCE

The layman looks at a great Christian organization with glowing pride, with confidence in her purpose, and her ability to achieve.

The layman looks to his Church to draw up in all her strength and might and accept this challenge to a great mission. Lift the spiritual ceiling within the Church for growth in the fullness of Christian living. Lift the economic ceiling without the Church for growth into self-support. 3-11-44

Lead the world to the true meaning of missions, and as men grow with you into oneness with the principles of Christian living crown their achievement, as the Master did, with the promotion of friendship.

Episcopal Leaders Meet In 35th Annual Session

Journal + Guide - Norfolk

RALEIGH, N. C. — More than 150 delegates and leaders, representing the states of New York, New Jersey, Pennsylvania, Virginia, North Carolina, South Carolina, Georgia, Florida, Ohio, Tennessee, Arkansas and Texas, and from 19 dioceses of the Episcopal Church, attended the 35th annual St. Augustine's Conference for Church Workers, held at St. Augustine's College, Raleigh, N. C., May 29 through 2. Registration included 39 clergymen and 52 delegates to the young people's division.

The general theme of the conference, "Life in the Christian Community," was carried out through a special lecture course given for the entire conference by the Rev. D. A. McGregory, Ph. D., executive secretary of the division of Christian education of the church's national council, and was the basis of the special courses offered for clergymen, laymen, women, and young people and youth workers. 6-17-44

DISTINGUISHED LEADERS

Among the distinguished leaders and specialists on the conference faculty were: The Rt. Rev. Edwin A. Penick, D.D., bishop of North Carolina, and the Rev. Bravid W. Harris, national secretary for Negro work, parish organization and program; Miss Charlotte C. Tompkins, division of Christian education of the national council; Miss Edna B. Beardsley, associate secretary, national woman's auxiliary; the Rev. John M. Burgess, rector of the Church of St. Simon of Cyrene, Lockland, Ohio, and member of the Youth Commission; Dr. Preston C. Johnson, Virginia State College; Dr. Beverly M. Boyd, rector of Grace and Holy Trinity Church, Richmond, Va., and representative of the National Conference of Christians and Jews; Prof. Theodore C. Mayo, director of music, St. Augustine's College; and Mrs. F. J. Carnage, director of the Tuttle Community Center, Raleigh. 6-17-44

Miss Charlotte Moten, recreation specialist with the Office of Civilian Defense, spoke.

Officers of the conference are: Bishop Edwin A. Penick, honorary chairman; the Rev. Edgar H. Goold, chairman; Prof. Arthur P. Chippey, executive secretary; the Rev. Morris Bartlett Cochran, of Daytona Beach, Fla., chaplain, and the Rev. Stephen B. Mackey, of Charleston, S. C., chairman of the steering committee.

The conference is sponsored jointly by St. Augustine's College and the American Church Institute for Negroes.

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12-1944

Father Divine

Father Divine Is Loved and Feared

Afro-American - Baltimore, Md
2-5-44

By SAMUEL HOSKINS

NEWARK, N.J.—There is no segregation in heaven, and placarded about the walls of the different kingdoms are the words: "Prejudice must go forever; America must, she must unite in one."

Amidst booming war prices and the constant threat of unbridled inflation, the pre-depression economic structure of the Peace movement remains intact.

Wholesome and balanced meals still sell at ten and fifteen cents; rooms are let at fifty cents per night or $2 a week; cold and hot beverages are three cents a drink; hair cuts by experienced barbers are retailed for as low as ten cents.

No Price Violations

In the Divine grocery stores, fruit stands, delicatessens, dry goods stores, filling stations and garages, customers feel confident that there are no price ceiling violations.

Profits are negligible or non-existent.

The banquet feasts, regular occurrences within the peace missions, contradict anything which suggests rationing.

And, after more than a decade of good and bad publicity, court battles and investigations, the Rev. M. J. Divine (better known as Father Divine) is still "god" to thousands.

Midnight Tour

My tour of the earthly utopia began at 12 midnight last Saturday, when upon the invitation of a brother Andrew Peace, proprietor of a Kenny Street department store, I visited the Howard Street Peace Mission (Newark), which was formerly a Turkish bath establishment, purchased during April, 1943, for $15,000 cash.

The following day I visited the Divine holdings in Harlem: restaurants, peace centers and different businesses up and down Lenox and Madison Avenues, the famous Heaven No. 28 on 128th Street near Madison, and the spacious Rockland mission at 155th Street and Eighth Avenue.

On two different occasions I was a guest at heavily laden banquet tables, and at one time was only three seats from "god" himself. 2-5-44

After interviewing numerous followers, hearing almost countless testimonies and listening to the celebrated Rosebud Choir paraphrase the words of modern swing numbers to passionate lyrics of praise, here is my story:

Co-operative Principle

The co-operative principle is the backbone of the movement and is partially why the Divine organization is able to purchase numerous properties and pay cash for them. Such an example is the Ballantine Hotel of Atlantic City, N.J., purchased for an approximate $80,000, which was put up by eighty-seven followers who chipped in less than $1000 each.

But the followers are also driven by a spiritual conviction not found among persons in outside life. Because of their belief that Father blesses these ventures, they have a special sense of security.

A similar spirit is evident among Divine followers who operate businesses. Because they are willing to be content with small profits, they are able to drop their prices below the normal level.

Spiritual Compensation

Too, the prices in the peace mission restaurants under the direct supervision of the movement are lower because, as far as I was able to learn, persons work without financial compensation. Aside from maintenance, their return is purely spiritual.

It was called to my attention that outside business interests realize the potential threat such a movement holds.

The pressure applied in the Ballantine situation was said to have come from resort operators who feared the threat of $2-a-week hotel prices and fifteen-cent meals.

Frowns on Smoking, Drinking

In New York City, the pressure, which finally resulted in Father Divine's moving the center of the movement from Harlem to Philadelphia, is said to have come from real estate, tobacco and liquor interests, from the latter two because Divine frowns on smoking and drinking. 2-5-44

Additionally, objection from New York banks to selling war bonds to followers of the movement is said to have been caused, not by the use of such names as Sister Unison Heart and Brother St. John Universal, but by a fear of the post-war economic power of the organization, if followers were permitted to accumulate millions in government certificates.

It appears as if the majority of the followers come from the lower stratum of society, men and women who have been buffeted about by environmental circumstances—many were apparently slum-shocked into the movement.

Sister Faithful Mary, no longer faithful to Father, is still referred to as a classic example of how the Divine spirit can raise fallen souls from the mire and muck of the gutters.

Diseased Gets Well

In the Rockland mission my guide pointed out a sister who is said to have come into the movement "racked by three kinds of diseases" and weighing 95 pounds. Today she weighs at least 200.

Brother John E. Tree came to Father minus a kidney and both lungs affected by T.B. Five years ago, doctors are said to have given him ninety days to live.

Now he works as much as fourteen hours daily in the Rockland kingdom and says he feels no worse from it.

Brother Smitty, white, came in with a bashed-in head, a compound fracture of the skull received in an auto wreck. He came back from the brink of death, a follower of Divine.

He is still vociferous in his praise. "Father is god al-praise. "Father is God Almighty," he proudly boasts.

There are many others, and they are faithful to the point of fanaticism.

It should not be concluded, however, that only these are to be numbered among the Divinites. There are many who are intelligent and capable persons.

Harlem 'Angels' Bedevil Sellers, But Buy Bonds

Courier-Journal
Louisville, Ky.
7-11-44

New York, July 10 (AP)—Father Divine's numerous "heavens" were moving happily along in their Harlem constellation today. The "angels" bedeviled local officials by contributing $94,000 to the Fifth War Loan drive—in Philadelphia.

Last night at War Bond rallies held here in two of Father Divine's missions a milling crowd of arm-waving angels sang:

"We won't buy bonds in Harlem today;
"We will take our millions away.
"We'll buy bonds in another state
"Until New York officials do as Father says—"

Post Offices in Harlem had refused to sell the angels War Bonds inscribed with the "heavenly" names they had adopted since joining Father Divine's cult.

St. Thomas No Saint; Admits Fifty Holdups

Chicago Defender - Ill.
Ill.
11-25-44

NEW YORK. — Saint Thomas, well-known heavyweight boxer who is a disciple of Father Divine, walked into the police station here, Sunday and admitted that he committed 50 robberies in Dayton, Ohio, between 1936 and 1942.

Saint Thomas, born Thomas Redd in Newnan, Ga., 23 years ago, said his conscience was troubling him so much that he wanted to clear his mind by confessing the holdups since now he is following the teachings and principles of Father Divine. He was locked up. The local police are checking his story with the Dayton authorities.

Under the management of Fred Irvin, Saint Thomas had figured to get a bout with Sgt. Joe Louis, world heavyweight champion, some day. He has won 16 of his last 17 bouts. He was knocked out by Melio Bettina in Philadelphia last month.

Saint Thomas says he has always been religiously inclined and a Bible student. He can recite passage after passage from any of the books of the Bible.

Standing 6 feet, 2 inches in his stocking feet, he became interested in boxing and in 1939 entered the Dayton, Ohio, Daily News Golden Gloves championship. He won the heavyweight championship. Coach Hank Corruthers took him to Chicago where he lost in the first round of the Chicagoland Golden Gloves tournament.

When he came here, he moved to one of Father Divine's "Heavens." He declares he had a spiritual rebirth. He came out "pure as a lamb, strong as an ox and with the name of Saint Thomas."

Until Sunday, the sanctified boxer would always sidestep any mention of his former life in Dayton. His answer was, and in a dignified voice and saintly mien, "With my rebirth, I left my carnal life. I have forgotten it. Peace, brother, peace."

Fr. Divine Opens 3 New Missions

Afro-American
Balto. Md.
12-23-44

PHILADELPHIA

Announcement of the opening of three new missions—one here and two in New Jersey—was made by Father M. J. Divine this week.

The Unity Mission Church, Home and Training School, Inc., 907 N. Forty-first Street, and its annex at 511-17 S. Twenty-first Street, will be formally dedicated on Wednesday.

The Retired School Teachers' Home at Riverton, N.J., will be dedicated on December 23 and on December 31, the Palace Mission Church and Home, Inc., will be dedicated at Pine Brook, N.J. This latter mission was formerly the Belmont Hotel and Country Club.

Chicago Defender
Chicago, Ill.
12-2-44 12

St. THOMAS' HAPPY AS POLICE FIND HIS RECORD CLEAR.

New York-" Saint Thomas", the 24 year old heavyweight disciple of Father Divine, who in a mood of contrition confessed to some mythical crimes here last week, is convinced that " God must be on my side."

Freed when detectives could find no record of the holdups which the Saint told police he committed in Dayton, Ohio, between 1936 and 1941, Saint Thomas sanctimoniously declared "God has freed me and I'll stay free."

Thomas, whose family name is Thomas Redd, walked into a police station carrying a bible and gave himself up to two detectives last Sunday saying that his conscience was troubling him and that he could not study for the ministry with a clear mind until he paid the penalty for his crimes.

A felony court magistrate considered committing the boxer for mental observation but refrained when his fight manager, Fred Irwin, said he would have a physician examine the Saint.

VIEWS and Reviews

By GEORGE S. SCHUYLER

Courier

(This column represents the personal opinion of Mr. Schuyler and in no way reflects the editorial opinion of The Pittsburgh Courier.—The Editors)

Pittsburgh Pa

10-21-44

Like something out of Aristophanes, Rabelais or Voltaire is the ukase handed down to his fanatical followers by Father Divine that they are neither to register nor vote in the coming quadrennial farce. Black Majesty holds that the members of his cult should refrain from going to the polls because of restrictions on the franchise, skullduggery of politicians and objections of voting officials to the Heavenly names assumed by the "Peace. It's Wonderful!" crowd. On the latter point the Divineites argue rightly that since all Negroes have assumed names, there is no reason why they should be penalized for assuming names of their own choosing. As a matter of fact, the surnames of most white people are assumed. Only wealthy landholders had them a few generations back. If a person chooses to call herself Heavenly Light of Bethlehem Star, it certainly sounds better to me than Sallie Johnson or Susie Brown, and besides it is not copied.

* * *

But the really interesting thing about this Divine directive is that actually he has hit upon a plan which, if carried out generally, would expose the whole fraud of so-called democratic government which has successfully deluded the people for over a century into believing they exercise some control over government because once a year they put a piece of paper into a box or pull down a little knob. Such a belief or a similar one held by a native of the Congo regions would be called gross superstition by patronizing white ethnologists, but here it is regarded as the height of intelligence.

What could more frighten the politicians and the 60 families they serve (regardless of the political principles they profess) than Nationwide abstention from voting? It would be like gamblers opening a gorgeously furnished palace of chance with highly-paid attendants awaiting the suckers, and then nobody showing up!

* * *

Election would come and go. Nobody would show up except the rival politicians and their handful of followers. With the people not voting, it would be impossible for the politicians to find Fat Cats to finance their campaigns and shortly would have to find useful labor. The whole purpose of parliamentarianism, which is to kid the people into believing they choose or influence government, would be destroyed.

Things would go on much as usual, of course. People would go to work and return home. Theatres would be open. Hotels and restaurants would ply their trade. Factories and trains would run as usual. Letters would be posted and delivered. People would be born, educated, marry and die. All these activities have gone on elsewhere in the world from ancient times to the present without much change and regardless of the form of government.

* * *

There was very little democracy to be found in Central Africa, the South Seas, India and Caribbean countries before the blight of white imperialism, and yet the people were better off in every way than contemporary European masses or the modern working people, as historical accounts attest. Indeed, I doubt that the monarcho-communism of Africa has been surpassed anywhere as a government. There, if unhampered by white civilization, one finds no homeless widows and orphans, no unemployment, no starving proletariat bedeviled by landlords, police, pawnbrokers, and the rest of the harpies of our social disorder.

Why? Because the natural resources—the land, the rivers, the lakes and the forests are owned in common by all the people, which assures them of social and economic security. This is a condition which very few of the 40-odd million Americans who will go to the polls next month will ever enjoy, although most white people and many Negroes have been voting yearly since the founding of the Republic.

Courier

* * *

Pittsburgh Pa

It seems to me that Father Divine has made a real contribution to political philosophy in persuading his followers to strike against the ballot box, and I believe he should receive the Spingarn Medal for 1944, not only for this contribution but for his achievements through the years.

10-21-44

He has all the qualifications for a Spingarn Medalist except orthodox respectability. He is a Negro. He owns valuable properties. And he has been recognized and publicized by white people. Of course he uses unintelligible double talk, but so, for that matter, do the lawyers, social workers and assorted race "hustlers' who have been the major recipients of the medal to date. If some of our institutions of learning would just give him an honorary degree, his eligibility would be beyond question.

12-1944

Federal Council of Churches of Christ

Mays Elected Negro American Church Council

12-9-44

Southern and Northern councils to include colored members.

PITTSBURGH—The first col- vice-president of the Federal ncil of Churches of Christ in ica, Dr. Benjamin E. Mays, sident of Morehouse College Atlanta, was elected to the e at the biennial meeting of organization here last week.

At the same time, Dr. G. Bron- Oxnam, Methodist bishop of New York, was chosen president the council, which was found- in 1912 and which is the cen- body of Protestantism in the

Baltimore, Md.

DR. BENJAMIN E. MAYS

untry.

Dr. Mays, a graduate of Bates llege, who received his doctor's gree at the University of Chi- go, was dean of the School of ligion at Howard University m 1934 to 1940, resigning to to Morehouse.

International Figure

The author of "The Negro's urch" and "The Negro's God," new vice-president represent- the American YMCA at the rld Conference in India in 7.

rticularly significant in the ncil's work for better race re- ons were the panel discussions which representatives of the E and AMEZ Churches, the ional Baptist Convention, as as the mixed denominations, icipated.

th white and colored speak- brought sketches from their us communities on the work hurches through interracial s, efforts to improve housing recreational facilities and the ding movement in both

2-1944

Fellowship of Reconciliation

CONSCIENTIOUS OBJECTOR GOES TO PRISON; IGNORED HIS DRAFT BOARD

Globe - Nashville, Tenn.

Bayard Rustin, Graduate Of Wilberforce, And Member Of F. O. R., Cites Hebrew And Christian Teachings In Philippic Against War

3-3-44

NEW YORK, N. Y., March 2—Bayard Rustin, co-secretary of the Race Relations Department of the Fellowship of Reconciliation, and a leader in non-violent direct action against Jim Crowism, today began a three-year term in federal prison as a result of his refusal to obey the Selective Service Act.

Rustin, who attended Wilberforce University and the City College of New York, and who is a member of Omega Psi Phi fraternity, registered in 1940 as a conscientious objector; but in November, 1943 refused to report for his physical examination preparatory to assignment to a conscientious objector's camp. He based his decision on both religious and racial grounds.

"Conscription for war," he wrote to his draft board in explaining his action, "is inconsistent with freedom of conscience, which is not merely the right to believe, but to act on the degree of truth that one receives, to follow one's own vocation. Today I feel that I must use my whole being to combat by non-violent means the ever-growing racial tension in the United States."

Declaring that the Conscription Act "denies brotherhood," Rustin referred to the segregation of Negroes and whites in its application, and wrote: "Such segregation is based on the moral error that racism (American) can overcome racism (Fascist), that evil can overcome evil, that men virtually in slavery can struggle for a freedom they are denied. This means that I must protest racial discrimination in the armed forces, which is not only morally indefensible, but also in clear violation of the Act."

Rustin is a member of the Society of Friends (Quaker), and after graduation from college did volunteer work for the American Friends Service Committee both in this country and in Puerto Rico. He began work with the Fellowship of Reconciliation in 1941, and became co-secretary with James Farmer of its Race Relations Department last fall. He is the author of Interracial Primer and of several published articles, and is a follower of the methods of India's leader Mohandas K. Gandhi.

3-3-44

RUSTIN'S LETTER

TO HIS BOARD
Local Board No. 65
2050 Amsterdam Avenue
New York, N. Y.

3-3-44

Gentlemen:

For eight years I have believed war to be impractical and a denial of our Hebrew-Christian tradition. The social teachings of Jesus are: (1) Respect for personality; (2) Service the "summum bonum"; (3) Overcoming evil with good; and (4) The brotherhood of man. These principles as I see it are violated by participation in war.

Believing this, and having before me Jesus' continued resistance to that which he considered evil, I was compelled to resist war by registering as a Conscientious Objector in October, 1940.

However, a year later, September, 1941, I became convinced that conscription as well as war equally is inconsistent with the teachings of Jesus. I must resist conscription also.

On Saturday, November 15, 1943, I received from you an order to report for a physical examination to be taken Tuesday, November 16 at eight o'clock in the evening. I wish to inform you that I cannot voluntarily submit to an order springing from the Selective Service and Training Act for War.

There are several reasons for this decision, all stemming from the basic spiritual truth that men are brothers in the sight of God:

(1) War is wrong. Conscription is a concomitant of modern war. Thus conscription for so vast an evil as war is wrong.

(2) Conscription for war is inconsistent with freedom of conscience, which is not merely the right to believe, but to act on the degree of truth that one receives, to follow a vocation which is God inspired and God-directed.

Today I feel that God motivates me to use my whole being to combat by non-violent means the ever-growing racial tension in the United States; at the same time the State directs that I shall do its will; which of these dictates can I follow—that of God or that of the State? Surely, I must at all times attempt to obey the law of the State. But when the will of God and the will of the State conflict, I am compelled to follow the will of God. If I cannot continue in my present vocation, I must resist.

(3) The Conscription Act denies brotherhood—most basic New Testament teaching. Its design and purpose is to set men apart—German against American, American against Japanese. Its aim springs from a moral impossibility—that ends justify means, that from unfriendly acts a new and friendly world can emerge.

In practice further, it separates black and white—these supposedly struggling for a common freedom. Such a separation also is based on the moral error that racism can overcome racism, that evil can produce good, that men virtually in slavery can struggle for a freedom they are denied. This means that I must protest racial discrimination in the armed forces, which is not only morally indefensible but also in clear violation of the Act. This does not, however, imply that I could have a part in conforming to the Act if discrimination were eliminated.

3-3-44

Segregation, separation, according to Jesus, is the basis of continuous violence. It was such an observation which encouraged him to teach. "It has been said to you in olden times that thou shalt not kill, but I say unto you, do not call a man a fool"—and he might have added; "For if you do call him such, you automatically separate yourself from him and violence begins." That which separates man from his brother is evil and must be resisted.

I admit my share of guilt to having participated in the institutions and ways of life which helped bring fascism and war. Nonetheless, guilty as I am, I now see as did the Prodigal Son that it is never too late to refuse longer to remain in a non-creative situation. It is always timely and virtuous to change—to take in all humility a new path.

Though joyfully following the will of God, I regret that I must break the law of the State. I am prepared for whatever may follow.

I herewith return the material you have sent me, for conscientiously I cannot hold a card in connection with an act I no longer feel able to accept and abide by.

Today I am notifying the Federal District Attorney of my decision and am forwarding to him a copy of this letter.

I appreciate now as in the past your advice and consideration, and trust that I shall cause you no anxiety in the future. I want you to know I deeply respect you for executing your duty to God and country in these difficult times in the way you feel you must. I remain

Sincerely yours,
BAYARD RUSTIN.

FRATERNAL COUNCIL OF CHURCHES

SIX MILLION NEGROES SPEAK THRU CHURCH

Weekly Review Birmingham, Ala. 4-15-44

WASHINGTON, — Six Million Negroes, speaking through the Washington Bureau, Fraternal Council of Negro Churches, are going to throw out a challenge to the Administration of four points about which they are currently discontented and shall demand early correction.

This, the Rev. William H. Jernagin, director of the Washington Bureau of the Council, declared at a press conference on Friday at which he discussed the forthcoming "National Conference for Religion, Democracy and Building a World Community of Brotherhood" to be held here next Tuesdays and Wednesdays, April 18th and 19th.

High points of the conference will be: 4-15-44

1.—The appearance of A. Philip Randolph, president of the Brotherhood of Sleeping Car Porters, fresh from his rebuke to Boss Ed Crump of Memphis, Tenn., on the issue of "free speech." Mrs. Randolph will speak on the "Racial Crisis in America" at the MASS MEETING on TUESDAY NIGHT.

2.—A National prayer service in which spiritual aid will be invited for the attainment of the conference on objectives. The unusual service will begin at six o' clock Wednesday morning. National participation at that hour has been asked in special letters to the clergy throughout the country. 4-15-44

3.—The preparation of a "Manifesto" setting forth the demands of Negro people.

4.—A Good-will Dinner to which a number of Senators and Congressmen have been invited.

In his statement Dr. Jernagin declared that the Church is not the benign institution" some would prefer to think it always. He asserted that "Negro people are articulating their viewpoint through the Washington Bureau," and it is "the responsibility of the organization, in accepting this mandate," to make a clear statement to this or any administration which may follow. 4-15-44

The source of discontent, he said, are expressed in a "weariness of abuse in our armed forces; impatience at the preachments of world democracy when so little is practiced at home; humiliation at the denial of ordinary civil rights; and dejection at the refusal of job opportunities."

The conference has the endorsement of Bishop W. J. Walls, A. M. E. Zion; Bishop W. Y. Bell, C. M. E.; Bishop Lorenzo H. King, Methodist; Rev. H. B Hawkins, Baptist; Rev. C. L. Hill, A. M. E.. and Rev Robert H. Williams, Methodist for the Bureau's Committee of One Hundred.

Church Leaders To Meet In D. C.

Courier — Pittsburgh, Pa. 3-25-44

WASHINGTON, D. C.—Dr. W. H. Jernagin, director of the Washington Bureau of the Fraternal Council of Negro Churches, comprising 11 major Negro church denominations, announced here, this week, that a call had been sent to several hundred church leaders in every section of the country inviting them to a two-day national conference to be held at Shiloh Baptist church here, April 18-19.

The conference, Dr. Jernagin declared, is designed to rally the forces of the 6,000,000 Negro churchgoers behind the demands of Negro people for full participation in the war effort and for the abolition of second class citizenship. 3-25-44

Signers of the conference call are Bishop W. J. Walls, Chicago; Bishop L. H. King, Atlanta, Ga.; Bishop W. Y. Bell, Cordele, Ga.; the Rev. Charles Leander Hill, Atlanta; the Rev. H. B. Hawkins, Chicago, and Dr. Jernagin.

Churchman Urges Support For Fraternal Council

Courier — Pittsburgh, Pa. 5-6-44

By ARTHUR W. WOMACK

MEMPHIS, Tenn. — The Fraternal Council of Negro Churches bases its foundation upon the evangelical of Christian church and has for its objective, better social, economic, industrial, civic freedom and security for all mankind.

Believing that such objectives could best come about through federation and co-operation, the federation came into being less than 12 years ago. Within that time 11 Christian denominations, representing more than 6,000,000 Negroes, sail under its banner.

A recent report of the organization's activities reveals that the following have been accomplished:

1. The facts of the condition of the race were reported in 11 points to President Roosevelt.
2. The federation was the first group of Negroes to get an interview with President Roosevelt since we entered the war.
3. The council has established a national bureau in Washington to look after legislation regarding the Negro. 5-6-44
4. It persuaded President Roosevelt to send Bishop Gregg over 57,217 miles to visit the Negro boys on all fronts.
5. It has compiled, printed and sent out 100,000 "Messages of Love and Devotion" to Army chaplains of all denominations.
6. A nation-wide petition of protest against the Interstate Commerce commission's unfair treatment to Negroes was authorized.

America's champion war mother, with nine sons in the Army, was discovered.

7. The council authorized a national directory of religious and social activities of the Negro.
8. More than 50,000 copies of an address calling for fair dealing and brotherhood for the Negro were mailed to white Americans.
10. The council has authorized a day of prayer for Christian democracy. 5-6-44

Interested readers are urged to join the campaign for 100,000 new members by May 15. The next annual meeting of the federation will be held in St. Louis, May 30-June 1.

AFRO-AMERICAN Balt., Md.

Denies Bishop Wright Censured by Council

11-11-44

CHICAGO (ANP)—The Rev. V. M. Townsend of Little Rock, Ark, treasurer of the Fraternal Council of Churches, denied last week published reports that Bishop R. R. Wright, Jr., executive secretary, had been censured by its executive committee for engaging in political activities.

Declaring there had been no official meeting of the board, which to be official would have to be called by the president, he explained that Dr. W. H. Jernagin of Washington, chairman, called a meeting at Louisville, but that less than half-dozen members of the board attended.

Fraternal Council of Churches Censures Bishop Wright for Taking Post with PAC

Call — Kansas City, Mo. 10-20-44

WASHINGTON. — (ANP) — The Fraternal Council of Negro churches took an indirect slap at Bishop R. R. Wright, its executive secretary, for having accepted the position of vice chairman of the National Citizens Political Action committee without first resigning his position with the council.

Meeting two weeks ago in Louisville, the executive board of the council adopted a resolution, withheld until now, declaring that "no member of this body can commit said body to any partisan movement under any circumstances." 10-20-44

Reiterating the non-partisan political position of the council, the board expressed objection to those officers of the organization who either run for or accept appointment to office in any political organization or so-called non-partisan group while remaining a representative of the council.

Dr. William H. Jernagin, director of the Washington bureau who made public the resolution stated that "as long as I am director of the bureau, I shall endeavor to see that it remains non-partisan. This, however, does not prevent my speaking out in defense of men and issues," he added, "when the welfare of humanity is at stake, but it does prevent my holding an office in some organization, committed to the election of a single party to office, under my title of office in the Fraternal Council of Negro Churches in America." 10-20-44

The resolution made no reference to Bishop Wright, nor did the statement of Dr. Jernagin. The report has circulated, however, that Bishop Wright's title with the council has been used by him in his activities with the Political Action committee.

Bishop Gregg To Report On Tour At St. Louis

Daily World Atlanta, Ga. 5-23-44

Council Represents 40,000 Churches, 6 Million Members

By ARTHUR W. WOMACK

ST. LOUIS — (ANP) — Dorie Miller, hero of Pearl Harbor, who has been officially listed as missing in action by the navy department, will be memorialized during the annual meeting of the Fraternal Council of Negro Churches in America here on May 30 and June 1.

A winner of the Navy cross for his heroic deed of rescuing a wounded ship captain and shooting down four Jap planes during the sneak attack on Pearl Harbor, Dorie was reported missing some time ago after a fierce battle in Pacific waters when his ship went down.

TO HEAR GREGG REPORT

Aside from the program to Memorialize Dorie Miller officials and members of the Fraternal Council will hear a report by Bishop John A. Gregg, who recently returned from a tour of army camps and war fronts where Negro soldiers are stationed, on what he found during his tour. Dr. J. L. Horace will speak on Negro soldiers in American camps. Government officials, representing the agricultural and treasury departments, will speak. 5-23-44

"The treatment of Negro soldiers in the American camps, sailors and the attitude of officers toward them at home on some foreign fronts is greatly affecting the thinking of the Negro church leaders as never before," said Bishop James A. Bray, president of the Fraternal Council. Leaders of the Negro churches are becoming vocal in their opinions regarding the many forms of discriminations and undemocratic actions showing toward the Negro in civil, military, social economic and educational life in many sections of our American nation, Bishop Gray declared.

REPRESENT MANY CHURCHES 5-23-44

Officers of the Fraternal Council, which represents 11 denominations of 40,000 churches of more than 6,000,000 members, are Bishop R. R. Wright, Jr., Dr. W. H. Jernagin, chairman of the executive committee; Dr. J. H. Moore, secretary and the Rev. V. M. Townsend, Little Rock, treasuer.

The First Baptist church, which is pastored by the Rev. Dr. J. M. Bray, will be host to the annual meetings.

THE EXECUTIVE COMMITTEE MEETING OF THE FRATERNAL COUNCIL OF NEGRO CHURCHES

THE EXECUTIVE COMMITTEE meeting of the Fraternal Council of Negro Churches in America held its Annual meeting on January 18, at the First Baptist Church of Saint Louis, Missouri, corner of West Bell and Cardinal Streets, of which Dr. J. M. Bracey is pastor. Christian Index-Jackson, Tenn.

Bishop J. A. Bray has for the past eighteen months been President of the Fraternal Council of Negro Churches. During that period the organization has been a vital force in vigorously promoting many social and civic causes of our group throughout the nation. His Annual message to the Committee was both dynamic and timely. The address dealt many items effecting our people such as: the activities of the F. E. P. C.; the Poll Tax Bill; Special Medical Care; the Elimination of Race Riots; a Protectorate over Congo Free States in Africa against future Belgium exploitation; visitation of Negro representatives to U. S. Army Camps; condemnation of the I. C. C.; Railroad Transportation and Treatment of Negroes in the Armed service of our nation.

Dr. W. H. Jernigan of Washington, D. C. is the chairman of the Executive Committee and Bishop R. R. Wright of Wilberforce, Ohio, is the Executive Secretary of the Council. Among the high lights of the Committee Meeting other than the message of Bishop Bray, were the Annual Report of Bishop Wright; the Annual Report of Dr. Jernigan as Director of the Washington, D. C. Bureau of the Council; and addresses by Dr. J. L. Horace, pastor of Monumental Baptist Church of Chicago; Mr. Carl Hansberry of the Hansberry Foundation of Chicago and Mr. James P. Davis of Little Rock, Ark., Administrative officer of the Department of Agriculture.

Among other prominent members of the Committee in attendance were: Bishop W. C. Brown, Los Angeles, California; Dr. H. B. Hawkins and Dr. A. Wayman Ward of Chicago, Ill., Dr. J. T. McClendon of Washington, D. C.; Dr. V. M. Townsend and Dr. J. H. Clayborn of Little Rock, Arkansas; Dr. George A. Crawley of Baltimore, Md.; Dr. W. H. Williams of Detroit, Mich; Dr. W. A. Cooper and Mrs. Henrietta W. Davis of St. Louis, Mo. An audience was present throughout the day that filled the auditorium. The Committee designated the Fifth Sunday in April, 1944 as "Fraternal Council Church Day" at which time every pastor of all Negro Protestant Churches are asked to secure memberships for the Council from their local congregations. St. Louis was selected for the Annual meeting of the 1944 session of the Council, May 31 and June 1.

THE FRATERNAL COUNCIL PUBLISHES BOOK FOR SOLDIERS, TO BE DISTRIBUTED THROUGH CHAPLAINS

Christian Recorder Philadelphia, Pa. 1-27-44

100,000 The First Edition

Wilberforce, Ohio

One hundred thousand "Messages of Love and Devotion" prepared by the Fraternal Council of Negro Churches in America to be sent to the Negro Servicemen all over the world came from the press this week, according to an annuoncement from Bishop Wright, executive secretary of the Fraternal Council. These pamphlets which contain thirty-two pages and cover, will be sent to the men through the three hundred Negro Chaplains of all denominations, and through teh chaplains of the Navy. More than forty leading Negro churchmen have contributed to the pamphlet, and it is the first publishedexpression of the Negro Church as a united organization of interest in the spiritual life of the servicemen.

"The idea came to me," said Bishop Wright, "when I visited the Chaplain's School of Harvard University. The courteous librarian showed me more than a thousand publications, but there was nothing from the Negro Churches, except a newspaper. When I visited Fort Huachuca and Fort Devens and others I still found nothing. Nearly everywhere the Chaplains asked for some literature that represented the interest of the Negro Church in the soldiers. I promised to do something. The result is this booklet. It originated not with outside pressure but because the Negro Churchmen realized that the Negro Church should speak to the men. 1-27-44 The same spirit that urged the Negro Church to send Bishop Gregg to personally speak to the men, is the spirit that sends forth these books. We want the men, and women too, to know that the Church back home cares for them, and is thinking about them, praying for them and loves them.

Local Churches May Aid

Bishop Wright said, that the general plan of distribution will be through chaplains, but if any local church wants to send to a particular chaplain arrngements my be made to hve the imprint of the local church on the back of the 100,000 will be exhausted soo, and we shall have to print more, was the Bishop's final comment.

Federal Council Of Churches Stormed St. Louis, Discussed Post War Issues And Made Bishop King President

Worker Memphis, Tenn. 6-9-44

ST. LOUIS, Missouri—From every section of the country laymen and clergymen attended the annual session of the Fraternal Council of Negro Churches, which met at First Baptist Church, Tuesday, May 30th and closde June 1st of which J. M. Bracy is pastor and Bishop James A. Bray of Chicago, Illinois was president and presided.

Drs. J. H. Moore of Charlotte, N. C., and Luther Stewart of Jackson, Tennessee were secretaries. Bishop Bray the dynamic president, Tuesday evening stated, "We are here to discuss problems of the nation and race, and if possible find and offer solutions to them, stating at the same time, that by no means is the clergy and Negroes satisfied with certain injustices accorded him, in the Armed Forces, on public conveyances in many sections of our country. The place where all should be united practicing what we preach, if we mean to live up to the four (4) freedoms thus meet out justice to all grouns and races of men."

The opening sermon was delivered by Bishop George W. Baber, (newly elected) of the AME Church His message gripped the vast audience and started the organization to action. Among the persons who assisted in presiding during the meeting were Bishops W. W. Mathews of the AME Zion of Arkansas, J. H. Moore of the CME Church of Memphis. Tenn,, J. H. Clayborn (recently elected) of the AME Church, Little Rock, Drs. Roland Smith (proxy for Dr. Jemison of National Baptist Convention, Inc.), of Atlanta, Georgia and W. H. Jernigan of Washington, D. C. Dean Wm. Pickens represented the treasurer department in Washington, D. C. and urged Negroes to economic security, pointing out that there is no better way to obtain such, than by the purchase of war stamps and bonds. "Negro Soldiers in Camps in America" was ably discussed by Dr. J. L. Horis of Chicago, Illinois, who has visted ten Army camps, in four different states. He stated "I found in the south the Civil War still in progress with Negroes as major targets." To me it seems in some parts of the nation, south in particular the plan is to furnish al ltop officers and generals in the Army, so that credit for winning the war will be credited them and said group, or race, will shape post-war racial policy and fashion the post-war world. The Clergyman further stated he visited one camp where many whites had advanced in rank but not a single Negro had so been favored. I took up the matter with the war department and since then

Dr. J. C. Austin of Chicago, Illinois charmed the audience discussing the subject "The Negro Church In the Fight For Efficiency." He stated only christian methods will win lasting peace, likewise stated Dr. M. L. Breeding of the CME Church, Dayton, Ohio, who gave one illustration after another what the church must do, and to get it need diversity of approach. The

Oklahoma City, Okla., regarding the Negro Church Planning Service to Colonial Peoples. Her address provoked much thought and discussion of the Council of the CME Church of Memphis, Tenn., during which time has been largely silent, and the world cannot and will not have any permanent peace by the 13, 14 and 15 amendments to the constitution, dissatisfied." 6-9-44 While we are in accord, which is re-written inactment of laws for Americans, as a race we are not satisfied, and our interest of, and our in-Jemison, President of the National We need a Negro Baptist Convention, Inc., registered who knows our opposition to the idea. Dr. Hawkins urged representation at the Peace Table" was discussed by Dr. H. B. Hawkins of Chicago. He gave three reasons. Conditions warrant representation, ing to their communities to insist and will not that every Negro qualify regardless

to the cost and register our desire by voting. Make your vote count.

Referring to the technique the Negro Church should use in pro-motion of a Program For Race Betterment," Dr. B. Julian Smith, General Secretary of Religious Education, stated FIRST, We all should live and practice the christian way of life. Improve our conduct at home, on the streets, and on public conveyances. Among other helpful suggestions, he said, we should point a joint commission on Christian Brotherhood, to run down prejudice, visit jointly (both races together) communities, slum districts, and wherever needed and urge citizens to live cooperative and better lives." On this same subject Dr. A. Wayman Ward of Chicago, spoke. He urged a deeper appreciation for race accomplishments a keener sense of world destiny, regardless of race and that the clergy needs to live Christ-like lives and adopt our preaching technique to the needs of the times."

THE FORUM

On these subjects members the council spoke, among whom were Drs. G. Waymon Blakely of Little Rock. H. W. Evans of Chicago, J. C. Allen of Gary, I. A. Thomas of Evanston, Ill., W. A. Cooner of St. Louis, A. W. Womack, G. W. Golden and N. T. Walker of Memphis. E. P. Merkerson of Chicago, W. J. G. McLin of St. Louis, Mrs. Bridges of St. Louis and J. M. Bracy. The presence and suggestions by Bishops J. A. Hamlett of the CME Church of Kansas City, Kansas were helpful. Among others in attendance from Memphis were Drs. W. L. Powell, E. F. B. Amos, W. A. Johnson and C. E. Taylor.

Eulogistic services were held in honor of Dorie Miller, nero of Pearl Harbor and who has been reported missing in the sinking of a war vessel. Bishop John A. Gregg, special representative of the council, who travelled 56,000 miles visiting our soldiers in Africa, Sicily, Italy Europe and the southwest delivered a wonderful address and showed in motion pictures, with illustrations, soldiers and his mingling with them. Many glowing tributes by members of the council were paid Bishop J. A. Bray, Dr. W. H. Jernigan and Bishop R. R. Wright, Jr., for the faithful work done and the great returns brought the organization the past year.

UNAVOIDABLY DETAINED

Letters and telegrams revealed the fact that Bishops W. J. Wall, R. A. Carter, H. P. Porter, Mr. Lucus Harper of the Chicago Defender, Dr. D. V. Jemison, Bishop L. H. King along with others were detained. 6-9-44

ELECTION OF OFFICERS

The tenure of the president terminates with two years, which effected Bishop Bray, whose wise judgment and dynamic spirit led the organization to ublime heights the past two years.

Bishop L. H King of the Methodist Church wes elected president. Dr. E. W. Perry, vice-president at large. Denominational presidents are Bishop W. A. Fountain AME, Dr. D. V. Jemison, National Baptist Convention, Inc., Bishop A. B. Shaw, Methodist and Bishop J. H. Moore, CME.

Dr. Townsend of Little Rock, Arkansas, treasurer, Drs. J. H. Moore of Charlotte, N. C., Luther Stewart, Editor official Organ C. M. E. Church were re-elected secretaries and Dr. Arthur W. Womack of Memphis, reporter.

No law existed barring the reelection of Dr. W. H. Jernagin, chairman of the executive board, nor Bishop R. R. Wright, Jr., executive secretary and both were re-elected. A statement to the country and other vital suggestions will be stated in a future article.

To Work For Better Race Relations

Courier — Pittsburgh, Pa.
4-29-44

Seek Equal Job Opportunities for Negroes; Want To End Policy of "Second-Class Citizenship"

By ERNEST E. JOHNSON

WASHINGTON—(ANP)—Representatives of the ministry from all over the country gathered here last week in a national conference, and adopted a manifesto in which they deplored discrimination and segregation in the armed forces, demanded an end to "second class citizenship," and called for enforcement of the civil rights sections of the Interstate Commerce act.

The conference was held under the auspices of the Washington Bureau of the Fraternal Council of Negro churches, and had the participation of some 150 ministers representing 11 denominations.

The manifesto, which had been worked on by a committee headed by Bishop W. Y. Bell, was read and adopted at a goodwill dinner Wednesday evening at the colored USO club on Georgia avenue. The dinner was attended by eight congressmen. Letters from a number of others explaining their inability to be present were read. Those present were introduced to the diners.

Rev. W. P. Hayes of Newark read the manifesto which said, in part, that Negroes must "take up the gauntlet against anti-Semitism, anti-laborism and anti-Negroism at home. We are in the process of defeating master racism abroad," he continued, "but master racism is in the process of defeating us at home.

"We must set our own home in democratic order or the world will arise in revolutionary disorder and set our house in flames and destruction." 4-29-44

Dealing with the armed services, the manifesto said: "We should realize that we are waging this war with our armed forces divided on the basis of race and color." Inequality of transportation facilities of Negro soldiers, and mistreatment at the hands of military and civilian authorities were decried.

The statement went on to ask for reforms in the registration laws to supplement the anti-poll tax measure, if adopted; an executive order abolishing discrimination in the armed forces; guarantees against disproportionate unemployment in the post-war period; an end to discrimination in travel facilities; establishment of a permanent Fair Employment Practice Committee with adequate funds for the agency we now have; also adequate housing facilities on a non-segregated basis, whether public or private.

At the public meeting which opened the conference on Tuesday evening. A. Philip Randolph, president, Brotherhood of Sleeping Car Porters, and President Mordecai Johnson of Howard university spoke. 4-29-44

"The problem of Negro and other minority groups is to stop the pace of decadence now manifesting itself in imperialism," Randolph asserted, which he maintained has long been at the bottom of color discrimination. He outlined those steps in strategy which the Negro ought to follow:

1. The organization of Negro workers along with other workers in the labor movement.

2. The adoption of programs of producer and consumer co-operatives and of credit unions, which he said have been effective in England and the Scandinavian countries.

3. The development of a politically conscious Negro people as a means of supplementing their efforts in the labor movement.

The Negro must take his "supreme bid" for complete democracy and equality," he declared. "Every strategy must be employed now to uproot the consciousness of the oppressor because so long as this consciousness remains undisturbed, there will be no change in our fundamental political structure." 4-29-44

Dr. Johnson decried the "cold-blooded exploitation of human beings" by the British, and urged that this Government ought to insist that all suzorain governments should take their "feet off the necks" of colonial peoples as a post-war policy leading to self-government ultimately."

Fraternal Council Closes Sessions At St. Louis

Courier - Pittsburgh, Pa.

Large Delegation Storms City to Discuss Religiouos and Racial Problems; Bishop King Elected President

6-18-44

By ARTHUR W. WOMACK

ST. LOUIS, Mo.—The annual session of the Fraternal Council of Negro Churches which met in First Baptist church, of which Dr. J. M. Bracy is pastor, closed June 1. Bishop J. A. Bray, of Chicago, president, presided with Drs. J. H. Moore of Charlotte, N. C., and Luther Stewart of Jackson, Tenn. serving as secretaries.

PRESIDENT SPEAKS

Bishop J. A. Bray stated: "We are here to discuss the problems of our race, if possible find a solution for them. Stating at the same time, that by no means is the clergy, nor the Negro satisfied with certain injustices accorded him in the armed forces, on public conveyances and in many section of our country where we all should be united and practicing what we preach, if we mean to live up to the four freedoms and meet out justice to all races and groups." Bishop L. H. King is the new president.

The opening sermon was delivered by Bishop George W. Baber of the AME church. Assisting the president were Bishop J. H. Moore of Memphis, Tenn., Dr. Roland Smith of Atlanta, Ga., and Bishop J. H. Clayborn of Little Rock, Arkansas. Dean William Pickens representing the Treasury Department said that "for our economic security we have nothing will excel the purchase of Government stamps and bonds."

Bishop L. H. King of the Methodist Church, and Bishop J. H. Moore of the CME Church were elected denominational vice presidents. 6-10-44

The treasurer, Rev. Dr. Townsend of Little Rock succeeds himself. Rev. Drs. J. H. Moore of Gary, Ind., Arthur W. Womack of Memphis, and Dr. W. J. G. McNorth Carolina and Luther Stewart of Tennessee, secretaries, and N. T. Walker of Memphis, Tenn., reporter.

Tributes were paid Dr. W. H. Jernagin, Bishop R. R. Wright and Bishops J. A. Bray for the business-like way and success which came to the council the past year. Bishop R. R. Wright, Jr., and Dr. W. H. Jernagin were re-elected.

SERVICES HONORED

Eulogistic services were held in honor of Dorie Miller, hero of Pearl Harbor and who has been reported missing in the sinking of a recent cas ualty in the sinking of a ship.

Bishop John A. Gregg, special representative of the council, who travelled 56,000 miles by plane visiting our soldiers in Africa, Italy, Sicily, Europe, and the southwest delivered his impressions and conditions of our Negro soldiers. Motion pictures made during the tour, of Negro soldiers,

NEW OFFICERS ELECTED

Bishop L. H. King of the Methodist Church was elected president at large; Bishop B. W. Berry, vice president at large; Bishop B. W. Foun-ME, Dr. D. V. Jami-Baptist Convention, Inc., Bishop A. P. Shaw, of the

SOUTH IN CIVIL WAR 6-10-44

12-1944

General

Negroes Ask Open Church

Urge Improvement in Racial Program

An "open door" church for all people, regardless of race or color, was called for Friday in a statement by 106 prominent Negro church leaders including the Rev. T. S. Boone, the Rev. Charles A. Hill and Mrs. Edna B. Bronson, all of Detroit.

Prepared at the request of the Commission on the Church and Minority Peoples of the Federal Council of Churches, the statement points out what can be done to improve racial relations within the churches themselves as well as the responsibilities church leaders should assume for community action.

* * *

ASSERTING that segregated churches "fall short of the requirements of the Christian ideal," the statement said:

"Freedom of worship, if it means anything, means freedom to worship God across racial lines and freedom for a man or woman to join the church of their choice, irrespective of race. . . . There is only one issue. Can any church basically be Christian that denies fellowship or membership on the ground of color or race?"

* * *

"EITHER the church must be actually or potentially a church for all peoples or it should cease to proclaim the doctrine of the fatherhood of God and the brotherhood of man," the statement concluded.

Welcome Caller

Editor Constitution: Could you have visited the peach section of Georgia in 1912, and have seen the huge orchards lying around packing sheds and peach hotels, your eyes must have bulged because of the audacity of men in putting such a huge investment into the growing of a product so fragile and perishable as the Georgia peach.

The little city of Fort Valley was the center of this much advertised horticultural activity; and expert peach packers, and the buyers from the commission firms in the large eastern cities filled all available accommodations in hotels and rooming houses.

Into this seething mass of humanity, from the four quarters of the compass, came a young Negro from the state of Pennsylvania. The mission on which he came to the peach belt was an unselfish one. Because of the fact that vast numbers of the orchard crews were men and women of his race, the American Sunday School Union had sent Rev. T. J. Crawford as a missionary to the state of Georgia with especial concern for the spiritual welfare of this transitory population.

With a purpose fired by a deep sense of obligation because of his own religious experience this young Negro tackled the task assigned him. How well he has succeeded is attested by the universal esteem in which he is held.

Our important service he has rendered the state of Georgia is in the distribution of the Bible In this work he has travelled thousands of miles. Along with the circulation of the Word of God has gone his ministrations to the sick and the bereaved. His help to the poor, and his visits to jails and chaingangs have brought life and hope and salvation to many.

Asked to estimate the miles traveled, Rev. T. J. Crawford, now a veteran worker 67 years old, says that in the early days he made his rounds with horse and buggy, driving some 55,000 miles. Since automobiles have come into use, he has driven 14 cars for an average of 40,000 miles each. Thus it will be seen that he has traveled well over 600,000 miles in the performance of his benevolent mission to southern Negroes.

A lover of music himself, the talent has been transmitted to his children; so that while he has several sons in bands and orchestras, one son is the leader of an important musical orchestra in Hollywood.

And so this patient servant of the Cross is patiently waiting for the reward of honest labor in the future development of the members of the Negro race in all quarters of the globe. Confident that thrift and honesty and industry should be paramount in character; and that faith and hope and charity are the essentials of the spiritual life, the Rev. T. J. Crawford is still marching forward in his work to the end that he may see the salvation of God.

The Rev. Crawford has a personal acquaintance with R. R. Wright, of Philadelphia, a great businessman and banker to the teachers of his race. It might also be of interest to know that the father of this great Georgia preacher lived to the great age of 106. He was the body servant of Col. John Crawford, of Jonesboro, Tenn., through the War Between the States. Col Crawford was a Confederate officer through this war. One of the trusts reposed in his body servant was that he should deliver $4,000 in gold money to Col. Crawford's family in the event of the colonel's death in battle.

Loyalty and love are almost synonymous. Courage and kindness go hand in hand. "Like father, like son."

THOMAS J. SHEPARD.
Fort Valley, Ga.

12-1944

General

Remedy For Racial Problems Lies In Religion, Says W. E. Ellis

News — Birmingham, Ala.
11-3-44

BY WILLIAM T. ELLIS

If every white man were as tolerant and brotherly as the best white men; if every Jew were as tolerant and brotherly as the best Jews; if every Negro were as tolerant as the best Negroes, there would be no race problem.

But they are not; so today, afresh, in all its stark and menacing hideousness, the race problem confronts us as a present issue. It threatens our national solidarity and the continuance of our national ideals. And it should be the concern of every individual citizen. We have to deal with it, or it will deal with us. When even the City of Brotherly Love finds all of its public transportation shut down over a minor aspect of the race question, it is high time for everybody to examine the situation with concerned eyes.

This race question is nothing new. It was ripe in Bible times, threatening to split the infant Church; and, significantly, it is to the Bible that we must look for the way out. Then it was the Jews who were intolerant toward the rest of the world. They would have no dealings with the Gentiles; they looked down in contempt upon "lesser breeds without the law." The people who today are themselves so largely persecuted outcasts on earth were once the susercilious despisers of all others.

* * * 11-3-44

COLOR CAME LATER as an issue. Simon the Cyrenian, who bore the cross of the fainting Jesus, was the Ethiopian eunuch, one of the first converts of the Apostolic Church. To this day there is no color line in Europe, except as Hitler has introduced it, with his doctrine of "race." South Africa and the Southern states in America are the most color-conscious sections of the earth.

Yet real character does not depend upon race or color. One day, approaching Constantinople, I got into conversation with a fellow first-class passenger who was as black as any mortal. He was a Moslem from India, on pilgrimage. Our talk soon took a religious turn, and I found him as intelligent and tolerant and spiritual as any man I ever met. 11-3-44

Joseph Cook once uttered an epigram that is a recipe for today's living: "The 19th centuary has made the world one neighborhood; the 20th century must make it one brotherhood." We are agreed that mankind must henceforth live together in global unity. Yet a majority—perhaps three-fourths — of the human race is colored—yellow, brown or black. If majorities are ultimately to rule, what then? This sobering fact turns our thoughts to the immense reaches of the newly developing race question.

OUR RELIGIOUS FORCES are rapidly becoming aware of the connotations of the law of brotherhood. The race question is getting attention from pulpit, press, lecture platform and legislative bodies. All are finding the answer in the Scripture's clear teaching. Especially is this so in the Southern United States, where local and state unions of churches are opening their membership to Negro churches.

Our Lesson Golden Text compresses the basic truth into a few words: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him." There is no color line in the Kingdom of Heaven. 11-3-44

The Negro race has a genius for religion, and the whole world acknowledges its debt to the inspiring spirituals. Much travel amongst many races has taught me the profound truth that the colored peoples of Asia and Africa have as keen a sense of right and of liberty as a group of occidental college professors. Slowly, steadily, irresistibly, they are pressing on to a realization of these basic human rights; with the present world war as the critical turning point.

Inter-Racial Church Declared A Success

N.Y. N.Y.
N.Y. Amsterdam News

BERKELEY, Cal. (ANP)—After a year of service, the South Berkeley Community Church, composed of members of all races, was declared a success last week. Dr. Buell Gallagher, white professor of Ethics at the Pacific School of Religion is pastor and the Rev. Roy Nichols is associate pastor. 11-18-44

All races are welcomed to attend the services at the church and a full program of activity is carried on during the week. With a membership of 175, attendance at Sunday services averages 45 per cent Negroes, 25 per cent white and a few Chinese, church records reveal.

Dr. Gallagher was president of Talladega College until last year when he resigned to head what was termed an experiment in interracial religion.

I WRITE AS I SEE

BY ARTHUR HUFF FAUSET

PAGE RICHARD ALLEN

Philadelphia Tribune
9-23-44

AS THE son of an AME clergyman, my heart sinks in shame as I view the news-portrait of Bishop David H. Sims and twelve other of Dewey's handymen seated around a table with Herbert Brownell, Republican national chairman. The AME Church has reached a 20th Century low when one of its most prominent officials thus places himself on record to play Sandy and Uncle Tom, all in one, to a set of political oligarchs who are among the most vicious in our national history.

Philadelphia, Pa.

For the other Philadelphians in the picture, Joseph V. Baker, Dr. Emmett J. Scott, Harry Battis, Ernest Wright and Magistrate Hobson Reynolds, there is the extenuating circumstance that these have made of politics a profession. While we regret the handkerchief-headed roles they must perform for political moguls who have been insistent in denying the vote to soldiers, blocking the anti-poll tax bill, making a farce of FEPC, smashing decent reconversion attempts, and constantly sniping at the Win-the-War-and-Peace efforts of our President, still we understand their roles as little different from those of the Aunt Jemimas and Uncle Remuses who hire themselves out to Hollywood for silver and gold. The entire race grieves at the posturings and the antics of these Negroes who have sold their souls to the celluloid industry and thereby set back the advance of the group by a half-generation or more, but in terms of present day objectives, their actions are understandable. So, too, are the attitudes of run of the mill politicians, Negro or white.

MAKING MOCKERY OF RELIGION

But Bishop Sims, as titular head of the great AME church in the very diocese where Richard Allen fought for equality, dignity and freedom by establishing his church in defiance of Jim Crow and 19th Century Fascism, is responsible more than any other bishop in his denomination to maintain that tradition. Instead he makes a mockery and a farce of everything that Richard Allen ever said, wrote or accomplished, by daring to exploit the very authority of his spiritual office in order to gain ascendancy in a political movement whose every action (despite its weasel-words) spells serfdom and disfranchisement not only for Negroes but for millions of whites as well.

There is no defense for Bishop Sims in his leading role with the Republicans of 1944, and I challenge him to defend his role. Negroes themselves are overwhelmingly for Roosevelt and the brand of democracy which he advocates. To fly in the face of the Negro people's mandate is folly. To attempt to stem the onward march of 13,000,000 people towards truly first class citizenship by offering to them the counterfeit brand of democracy which our Republican Mayor Samuel displayed during the recent PTC strike is treason to the race.

2-1-45

AME RANK AND FILE WILL DISAPPROVE

The Social Program Of The Church

Atlanta Daily World—Ga.

Dr. Mordecai Johnson, President of Howard University, has prosposed that the churches should employ the scientific method to attack the social evils of our day such as bad housing, unemployment, delinquency, and crime. We heartily concur with him on this point. And if they find this difficult, they can at least make the common sense approach. "The church," Dr. Johnson said, "should cease stressing what God has done in the past and place its emphasis on what ought to be done now in the light of God's demands."

11-25-44

For the modern church, especially our Negro church to confine its activity with a mere preaching of Christ and Him crucified without at the same time taking a definite stand upon the interest in such vital social ills as poor housing, disease, war, family disorganization, juvenile delinquency, would be to underestimate its mission in our society. It would mean, moreover, that the day has arrived when members will heed less and less the opinion of the ministers unless they evidence in their flock some

At the polls in November, the Negroes of America will demonstrate to the handymen of Governor Dewey and to the Pews, Tafts, Peglers, and McCormicks who run him that Richard Allen did not work in vain, and that the brothers, sisters, fathers and mothers of our boys overseas, almost wholly deprived of their right to vote, are not fools.

And I predict that the rank and file members of the great church which Richard Allen founded will not countenance much longer the apostasy of this man who is called a bishop but who differs no whit from the political bosses whose names are written none too gallantly in the historical records of many of our great cities.

Bishop Sims has introduced into the spiritual edifice reared by Richard Allen, the atmosphere so objectionable to Jesus when he whipped the money changers from the temple. If he is as intelligent as some of his intimates

interest in the problems which concern their temporal salvation.

Our churches, especially our Negro churches, have been engaged in a wild scramble to secure a working basis upon which to carry on a constructive program. They have been struggling to get out of debt and to burn their mortgages which have prevented their effective operation in the social realm. As members we have been pleased to cooperate and contribute our share to such a laudable effort. One by one, these churches are writing off their debts and burning their mortgages. These are the times when that should be done. But when this is done we wonder if the churches will set about their high mission of ministering to the sick, the poor, the hungry and needy, or will they continue to emphasize material possessions at the expense of spiritual values? Jesus certainly concerned Himself with these vital social matters in His ministry on earth. And the minister of the future who cannot conceive his session and measure his service by that standard may as well count upon empty pews. For all about us today, prophets are warning that this war has shaken the faith of people in the ability of the church to lead them out of the morass of doubt and despair. Therefore the church can lay no justifiable moral claim upon the loyalties and financial support of its members unless it demonstrates a greater interest in the social welfare and activities of these members. 11-28-44

St. Thomas, the Apostle Points to Better World

The People's Voice N.Y.

12-30-44

The Parish of St. Thomas the Apostle Church at 118tn st and St. Nicholas av, dates back to 1889. The church, which was built some year later, was built for a congregation of 20,000. It is a credit to the congregation of about 1,000 adults and 700 children, that this year they can announce they will cease creating a yearly indebtedness to maintain their large church. Ten years ago the congregation, which had been for the most part white, changed with the neighborhood, and today there are only 50 white parishioners. It was emphasized by Father Kapusta, young assistant to Pastor Daniel F. O'Sullivan, that the church is not a Negro church, but a Catholic church.

"Even though some Catholics segregate and discriminate, it is wrong and the church doesn't do it. Many parishes are mixed. The church makes parish boundaries according to geography, and not race," said the young priest.

ACTION FOR ALL

"In a prayer for Catholic Action is the request to be saved from the indifference which lets us pray and act merely for our needs. How many of us do just that?" This question was asked by June Mulvaney, writing in the Sodality News, published by the parishioners of St. Thomas the Apostle Church. This question, like much of the writing in the various little publications of the Church, indicated the close relationship of Catholic Action to social action.

The work of St. Vincent de Paul Society does much to relieve the physical discomforts of the needy in the large Harlem parish, and its work is supplemented by the Catholic Charities, which spends millions yearly. Fortunately charity, which should have long since passed as a need in a progressive world, is not the most important work of this old and growing parish.

WORK WITH YOUTH

Its long range and constructive work with its 700 youngsters is far more impressive. In discussing the outstanding sport achievements and social activities carried on among the youth, with Father Emil F. Kapusta, he was quick to point out that we should not get the impression that he feared the movie Going My Way had given to too many about Catholic work. He said the picture gave the impression that all the priest did was play games with the kids. He said theirs was a serious business, that of religion and character development.

However, the young priest seemed proud of the achievement of the kids in the parish. He said that out of 219 Boy Scout Troops in NYC, just two were presented with the Presidential Award, and one of these was the Troop of St. Thomas the Apostle. There are Girl Scouts and Cubs too in the church. 12-30-44

CHAMPIONSHIP TEAMS

Among the church's four basketball teams for boys and girls, there is championship material, in spite of the fact that they must borrow a gym from PS 43. In the June, 1944 track meet for Manhattan, held by the Catholic Youth Organization, St. Thomas the Apostle's teams competed with 50 other parishes, and won the boys' and girls' trophies. In 1943 the girls won.

The church has many boys in the armel forces. Lloyd Romero, who saw action with the army in North Africa, has returned recently to take over his old post of coach of the church's teams.

PASTOR'S INFLUENCE

Young Father Kapusta, like the other two assistants to Father O'Sullivan, Rev. John A. Pinard and Rev. John P. Fleming, has been influenced by the pastor's well-known special interest in youth. Father Kapusta, in discussing his sports interest, said he felt Negro and white teams playing together does much to establish mutual respect and break down racial prejudice.

He also said: "The kids in this parish are kept too busy to become involved in juvenile delinquency."

There are also a number of clubs for both young people and adults. Their publications do a good job in inspiring racial respect by its artcles on Negro history and current achievement. 12-30-44

One of Father O'Sullivan's big jobs was that of putting the church school on a high level. Two years ago he introduced the first year high school as an annex to the Cardinal Hayes High School on the Concourse. The school's 640 pupils are taught by the Brothers of De La Salle order, and the Sisters of Mercy, as well as lay teachers. These orders are traditional educators. L. R.

PROPHET JONES

Sirs:

There is a startling contrast between the pictures of the opulent and ring-weighted "Prophet" Jones (LIFE, Nov. 27), his $30,000 "French Castle" and the shabby little frame church where he wrings money from his flock. Perhaps if "Prophet" Jones would read more than four verses of the Bible at a time he might learn the meaning of self-sacrifice in the interest of a cause.

GUY D. CARPENTER

New York, N. Y.

Sirs:

Your account of the Detroit "prophet" suggests one of three things:

1. Religion is an opiate.
2. Need for a modified interpretation of "freedom of worship."
3. Great need for higher educational standards which will render the masses less susceptible.

As a Christian I am reluctant to believe the first; as an American I would resent the second; as a teacher I hail the third. Above all, as a Christian, a democrat, an educator and a Negro, I stand embarrassed.

H. H. HAMILTON

Urbana, Ill.

Sirs:

Every American Negro should raise his voice in protest.

MRS. HAZEL TURNER BROGDEN

Philadelphia, Pa.

12-1944

BETWEEN THE LINES

Daily world—Atlanta, Ga.

Booker Washington's Mistake

7-16-44

By Dean GORDON B. HANCOCK
(For ANP)

Booker T. Washinton was without doubt one of the great men of history. His footprints on the sands of time will never be erased. I could not if I would, and I would not if I could, say ought in disparagement of this Negro immortal.

But when Booker Washington made light of the Negro's religious philosophy embodied in the song "You may have all this world but give me Jesus," he made a great mistake. He loosed upon the Negro's simple faith cynics who have ever since ridiculed the faith of the Negro that brought him through a heart-breaking slavery. Like the Israelities who escaped from Egypt, the Negroes of America were delivered from chattel slavery by powers and forces which defied human explanations. There was some divinity shaping human ends when Israel was delivered from Egypt and it was even so when the Negro was emancipated. When Booker T. Washington sounded his new note I too was young and ready to go along with him, as did most of the Negro youth and the Negroes who were exposed to popular education.

7-16-44

Down through many years Negroes have spurned the idea of letting others have all the world so long as Negroes had Jesus. The net result has been, most Negroes have let Jesus go to get the world; but the white man has taken over the world and the Negro today has neither the world nor Jesus!

RULING THE WORLD

But let us look at the world which the white man has taken over. What did he do with the world, or better let us ask what has the world done with the white man? For the past 2,000 years the nations known as white have ruled this world. These nations have done wondrous things in material and spiritual ways. They claim the credit of having raised human kind to its highest level of life and living. But if we give the white man credit for the good that has been accomplished, he must take the blame for the disasters which have been visited upon mankind.

7-16-44

With the coming of the Nordics in the Bronze Age also came the sword. And since that time there have been wars and rumors of wars. Within the last quarter of a century we have had two world wars and these wars are now a threat to civilization. The great civilization that the white man has built is now threatened with destruction. Germany has had the world. France had the world. Spain had the world. Britain has the world. The United States has the world. Russia has the world. Italy went out after the world. Japan went after the world. The Nordics, in short, have had, and do have, the world; but what a spectacle!

Do Negroes want to get the world and duplicate the disasters which have been brought upon mankind? If getting the world does to Negroes what it has done to the white man then it is high time Negroes were reexamining the tenets of the ancient religion of our Negro Fathers. Let us not delude ourselves. The youth of the world is perishing by the millions. This slaughter of innocent youth comes of getting the world and letting Jesus go. Before we have finished World War II, all things are being made ready for World War III. The nations who go out after the world always end up on the battlefield. The flower of youth must pay for the folly of letting Jesus go and getting the world.

7-16-44

TALK ON WAR

I was traveling from the deep south a few days ago and a white man chanced to engage me in conversation which turned inevitably to the war. He said that his son was recently home from the navy and told him of the great fury of these mighty navy guns. He said that if one of these guns were fired from a land base it would destroy all humans within a radius of 800 feet. But of course the concussion is less deadly by reason of their being fired from a ship where the impact is communicated to the water. But, said the young man, the men who fire these guns bleed from the mouth and nose and ears and eyes. Those super guns are made by nations who want this world. Destruction is being rained upon the defenseless nations in a warfare that is waged for this world.

Since I have seen what the regnant nations are doing with the world and what the world is doing with them, I have returned to the faith of the Negro fathers, "You may have all this world but give me Jesus!" This does not mean as some have tried to make it mean that we do not want any of the world. It simply means that the world without the spirit of Jesus Christ is lost, however powerful the regnant nations. The time has come when man with Jesus need to pray for the nations who have sought the world and forgotten God. Damnation is brought by the world to those who seek the world alone. Booker Washington's mistake.

FROM MY STUDY WINDOW

By REV. J. C. WRIGHT

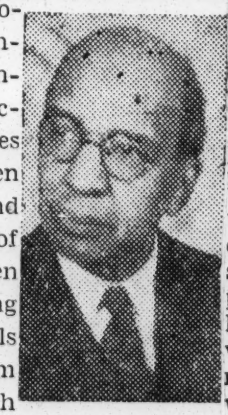
Daily world—Atlanta, Ga.

In The Beauty Of Holiness

7-23-44

REV. JOHN C. WRIGHT

It is encouraging indeed to see the unprecedented activity in many of our churches in the direction of beautifying and making more ecclesiastical the edifices in which their programs are planned and administered. For decades our houses of worship, even the best and most imposing of them have been noticeably lacking in those details of line and form and color which contribute so largely not only to the splendor, but the spiritual atmosphere which should at all time pervade them. There should be sermons in stones and manifest good in everything that goes into the total creation of a temple of worship. And that is not at all too pretentious a word.



ISLET OF BEAUTY

For even a little clap-board chapel in the wildwood can be an islet of beauty and peace in an ugly and turbulent world, if only cleanliness and good taste will join hands with reverence and devotion in erecting and caring for it.

Dust and dirt and cobwebs; dirty, smudgy walls or glaring white kalsomine; unpolished pot-bellied stoves and widly meandering stove pipes; broken front steps, and leaking roofs— these are as deadly enemies to the worship of God in the beauty of holiness as the mobilized angels of the Devil himself.

7-23-44

While the picture I have drawn is familiar to every resident, visitor or worker in our rural South it is not altogether unknown in our metropolitan areas. Many of our larger and more substantial churches, allocate an entirely too small percentage of their annual budgets to the care and upkeep of the plant. Too little provision is made in the original building plans for that substantial contribution to the glory of God which architecture, and expert craftsmanship can make. The government has shown, in the post chapels it has provided as centes of the religious life and worship of the men and women in our armed forces, how much can be achieved in this line with comparatively little extra cost, if the purpose of the building is kept constantly in mind by those who design and erect it. It takes infinitely more than four bare walls, a few oblong windows with amber glass, two entrances and two exists to provide an effective setting in which to practice the presence of God. So it looks promising to see an increasing number of churches in our community launching courageously upon ambitious programs of repairs, renovations, and beautification.

REFRESHING RELIEF

7-23-44

Dirt, squalor, drabness, poor taste, lack of color and sacred art and embellishment can pose almost insuperable to effective and uplifting worship. Our churches should provide, in whatever neighborhood they are located, welcome and refreshing relief from the "dust and heat, of the broad and fiery street;" in their "dim religious light," should be clearly discernable to every seeking soul that beauty which is holiness, and that peace which is the rightful heritage of the children of God. Let us make our churches houses of prayer, and temples of worship indeed! Let us create in them, by cleanliness, good taste and systematic devoiled care and upkeep, an atmosphere which, in season and out, will invite the tired wayfarer to meditate, to pray, to wonder! In short to obey because he can't help it, the Divine injunction to worship God "in the beauty of holiness."

Race, Capital-Labor and Unity Issues Now Confront Churches

Courier Journal — Louisville, Ky.

7-10-44

Considered By Conventions

By Religious News Service.

Church unity, race relations, and capital-labor issues were among the main subjects considered at church conventions just held.

Unity among Lutheran bodies in the United States, which received great encouragement from several denominations, was followed by the Missouri Synod. The Missouri Lutherans rejected affiliation with the National Lutheran council, but voted to co-operate with the council on some matters.

Organic union between Congregational Christian Churches and the Evangelical and Reformed Church also did not make much progress as some had hoped.

Methodists Create Commission.

Methodists in the South created a commission to promote interracial tolerance throughout the South generally. The Methodist Church for this purpose, shall have an equal and honorable place in the life of the Church."

Congregationalists Balk.

The General Synod of the Evangelical and Reformed Church expressed its willingness to meet with the General Council of the Congregational bodies to seek to end racial segregation within the Church or the South at a 3-day session in June, 1946, segregation will not be tolerated. The proposed merger. The council of bishops refused to commit themselves. Southeastern Jurisdictional Con-

ference, defended racial segregation in their joint episcopal address.

7-10-44

The bishops declared that the separation of the Negro is "a constitutional guarantee that he

Veterans' Attitude Discussed.

On the capital-labor issue, the Evangelical and Reformed Church refused to give unqualified endorsement of the "right of labor to collective bargaining."

The General Council of the Congregational Christian Churches heard an appeal that the Church help to correct anti-labor bias that may exist among service men because of the "extremist actions" of some unions. It also adopted a statement which warned that "the people stand to lose what they are fighting for if the trend within labor unions is not in the direction of increasing democracy." 7-6-44

A good word for both capital and labor was said by the Central Conference of American Rabbis, which deplored strikes but urged the public not to condemn all labor for the acts of a few.

Interracial Church Works.

Interracial Church Works. Times-Herald, Norfolk, Va. 10-2-44

BERKELEY, Calif. (By Religious News Service)—The South Berkeley Community Church, established a year ago as an experiment in interracial religious activity, has proved a success, in the opinion of its pastor, Dr. Buell Gallagher, Professor of Ethics at the Pacific School of Religion, and the Rev. Roy Nichols, his Negro associate. With a membership of 175, attendance at Sunday services averages 45 per cent Negroes and a few Chinese and 25 per cent white. All races are welcomed and a full program of activity is carried on during the week.

One God---One People

People's Voice—New York, N. Y.

By RHEUBIE B. RICHARDSON

EVERY FEW DAYS MY HUSBAND is sent on some errand or other out of town tracking down the pernicious pursuits of those who practice anti-Semitism—and if you look at it right you can see that this is not such a roundabout way of fighting anti-Negroism, too. This week he has expressed a wish to have me write his column for him—but only with the explanation that the views represented here are mine and not necessarily his. 8-5-44

As I look at the Negro and religion I see three distinct trends—the religion of our fathers, the religion of ourselves and friends, and the religion of our children. It can really be considered as the religions of the immediate past, the immediate present, and the immediate future.

THE IMMEDIATE PAST

The generation before us is definitely inclined toward the idea that the young people have forgotten how to go to church—how to worship as they were taught to worship. It is their constant lament that their children have turned from God. And in their disappointment and sorrow they turn to their religion with more zeal, more fervor, and more shouting—but with no more real understanding of what their children are actually doing with their religion. Our parents can still go to meetings and have a good time singing hymns, praying, and giving testimony. Given half an opening any one or a dozen of them will tell you how God has always answered their prayers, has always shown them the way when the path was dark, and how He has "looked out for his own."

There is no doubt about it—the religion of our parents is built upon a deep and beautiful faith; it is the essence of their religion. And it is indeed a wonderful devotion that can make a man live a self-respecting, Christian life—that can give him the personal joy and peace that these folk have. 8-5-44

To them Jesus is a friend as well as confidant. They try hard to carry out His teachings faithfully, and because they have lived so long in the glory of His word they cannot understand why their children should turn from this well-spring of human life that has proved itself through the centuries. Some of them even sneer at the youngsters who graduate from high schools and colleges and go on securing more knowledge, more skill, and more degrees. They mumble, yes, and even shout, that education isn't everything—that without God these young people are nothing, and they are right. Our generation knows they are right—and we are trying hard—but we just have a different way of showing the results of our experiences with God and religion.

THE IMMEDIATE PRESENT

Our generation is what Negro writers and speakers and leaders of today are referring to as the "New Negro." This New Negro makes his religion work for him. Fundamentally, our ideas do not differ too much from those of our fathers. We still love the old hymns and prayers and we still read and listen to the services with interest and inspiration. Basically, we have the same religious beliefs that they held—but we have added to them. We have *information*. We know that the Bible is not necessarily the final word of God to mankind, and that the writing and composing of the Bible was finished, inspiration was not finished. 8-5-44

We have made our religion a decidedly practical thing in our lives. We have realized that with the help of God and good honest work we can make our living conditions better. We know that God isn't going downtown to get a job for us—but we know that with God in our hearts and information in our heads we can get and keep a good job. We know that God isn't going to build a house for us—but we know that with both God and skill we can build a sturdy home.

No, parents, we haven't turned from God—we are WITH Him. Our religion is still in our hearts, and more important—it is in our heads, also. The faith of the New Negro is a common sense faith.

THE IMMEDIATE FUTURE

And what will we teach our children of God and religion? We know that some of the favorite Bible stories should be told with a tongue in the cheek; stories about Jonah being swallowed by a whale and being regurgitated on the shore safely; stories such as Daniel being introduced into a den of lions who had been waiting weeks for just such a meal and coming out unharmed; and stories like Lot's wife being turned to salt. We'll beach these stories as part of their culture, but with the explanation about the circumstances under which they were written and the morals they are meant to express. We want them to have this part of religious learning along with the hymns and prayers that can make God a part of you as no other medium can. And we'll teach them to have the practical education to put their religion to work for them. 8-5-44

We'll teach our children that the salvation of the New Negro lies not only in his education, not only in his being accepted socially, not only in his having economic opportunities, and not only in his religion. We must bind these all together in adequate proportions into one unbreakable fagot and kindle our hearts and minds with the flame of greater achievement for the race.

New Pension Department Formed For The AME Church

Journal & Guide—Norfolk, Va.

8-26-44

NASHVILLE, Tenn. (ANP)—To adequately take care of the needs of retired AME ministers, a new pension department of the African Methodist Church was formed by members of the pension board meeting here last week under the direction of Bishop D. Ward Nichols.

The new board will function under the direction of Dr. D. L Witherspoon, chosen secretary-treasurer, and Bishop Nichols.

BOARD MEMBERS

The members, in addition to the secretary-treasurer, and the bishop, who is president, are Dr. O. Sherman, vice president; Dr. A. C. Wilson, recording secretary and Ralph B. Stewart, assistant secretary. 9-26-44

Dr. A. S. Jackson, financial secretary of the AME Church, reported that the pension fund treasury is $31,598.89. He made his report and turned over all records of the pension fund to Dr. Witherspoon, his successor.

Taking part in the discussions at the meeting here were Bishops Fountain, Greene, Davis, Wright and Curry.

LIBERAL DONATIONS

Liberal donations were given to establish a reserve fund which will be invested in interest bearing bonds. Donations of $1,000 each were made by Bishops Nichols and Curry.

The new pension board charter will be approved and obtained by the executive committee, Bishop Nichols, Dr. Sherman, Dr. Wilson, Dr. C. L. Wright, Dr. M. E. Jackson and Dr. R. B. Stewart.

12-1944

General

Church Elections In 1944

Daily World-Atlanta, Ga.

At least three major religious denominations among Negroes will hold their General Conferences sometime during this Spring and early Summer. Hundreds of delegates, lay and ministerial, have or will be, chosen to represent their churches at these conclaves. A large number of candidates are or will be, in the running for the various offices which are to be filled. The woods have always been full of such candidates and possibly always will be. Next to the immediate business of fixing church polity, interest revolves about these elections. And it is precisely these elections about which we would like to write a word of warning. 2-26-44

That everyone should seek to become more influential in the leadership Councils of their churches is but human. That many should aspire to office is right and permissible. But in each case where a person aspires for church leadership, that aspiration should be buttressed by a deeper and more fundamental desire to advance the Christian ideal in human relations, which when taken to its logical end, means advancement of the Kingdom. In like manner, any person seeking such advancement should do so by Christian means. In other words, rival candidates, instead of seeking to destroy each other's good name, should find ways of complimenting each other's strong points. 2-26-44

It would be a fine gesture in 1944 then, for all candidates to resolve before the elections take place, to do absolultely nothing to advance his election which does not meet the tests of a good Christian, and churchman. Decide now not to permit any friend who is advocating your election to say or write anything disparaging against your opponent. Tell them, all of your friends, that you are interested in a clean, upright election, which will meet every test of a gentleman, a Christian and a Churchman. That anything besides that type, will not meet with your approval and that you cannot accept election if some other person's good name had to be destroyed in the scuffle. For Christian men and women will not stand for some of the things which are going on even now, in order to get elected to some office.

Archbishop Backs Jewish Program For Racial Unity

World-Telegram-New York, N.Y. 1-12-44

Decries Animosities As Judge Proskauer Reads Plan Over Air

The American Jewish Committee's four-point program to combat racial disunity in America, read over the radio last night by former Judge Joseph M. Proskauer, president of the group, today won the indorsement of Archbishop Francis J. Spellman.

"I trust your noble efforts to be helpful in overcoming religious and racial animosities will bear fruit and will promote mutual respect, understanding and tolerance among all groups of Americans," the Archbishop said in a message to Mr. Proskauer.

Points Stressed.

The four points, which the committee urged be accepted by every American to achieve that accord which is the basis and the vindication of American democracy, are: 1-12-44

"1. I will spread no rumor and no slander against any sect.

"2. I will never try to indict a whole people by reason of the delinquency of any member.

"3. I will daily deal with every man in business, in social and in political relations, only on the basis of his true individual worth.

"4. In my daily conduct I will consecrate myself, hour by hour, to the achievement of the highest ideal of the dignity of mankind, human equality, human fellowship and human brotherhood."

Warns Rabble Rousers.

After "Hitler will be gone," Mr. Proskauer said in his radio talk, "rabble rousers who have learned a trick or two from him will remain and may be expected to continue their attempts to stir up hatred between groups."

In a letter to Mayor La Guardia yesterday, Mr. Proskauer asked that there be no delay in adopting a program to fight anti-Semitism, as disclosed in Commisioner of Investigation Herlands' recent report. He advocated the appointment of an inter-racial and inter-faith committee, as suggested by the commissioner.

'Case Far from Closed.'

Meanwhile, Dr. Henry A. Atkinson, co-chairman of the Council Against Intolerance, said that the case of Patrolman James L. Drew, cleared recently of charges of subversive and anti-Semitic activity, was "far from closed."

"Behind the Drew case," Dr. Atkinson said in his office at 70 Fifth Ave., "is the spirit that permeates a lot of the police force. I think the police rank and file are all right, but there is something there which needs to be considered much more than we have up to the present time."

The council is holding a Keep Anti-Semitism Out of New York rally Saturday night in Carnegie Hall. 1-12-44

'Shirking' Says Caccione.

Councilman Peter V. Caccione, Brooklyn Communist said the failure of the Mayor's three-man advisory committee to recommend Drew's dismissal was "shocking."

"Some clear questions of public policy are involved," Mr Caccione declared today. "Is a man to be on the public payroll who disseminates the Hitler theories of racial superiority? Is such a man to be paid from funds provided by taxes from all citizens in New York City, Gentile and Jew, Negro and White?"

CLERGY TO COMBAT OUTBURSTS OF BIAS

Times-New York, N.Y.

Statement by Three Faiths to Be Read in Washington Heights Places of Worship

1-6-44

A statement deploring incidents of juvenile delinquency and prejudice in Washington Heights will be read in Catholic and Protestant churches and in synagogues in the area on Saturday and Sunday, it was announced yesterday, as part of a campaign of the Inter-Faith Clergy Committee of Washington Heights to combat the tendencies.

The committee announced that it planned also to hold public meetings and "youth gatherings" and to cooperate closely with the police and with civic organizations attempting to provide play facilities in the area for the children of working parents. 1-6-44

In a statement signed by three of the members, Rabbi Ahron Opher, Mgr. John J. Casey and the Rev. Henry Vruink, regret was expressed that "press publicity of these incidents has given an erroneous interpretation."

Revealing that the clergy of the three faiths in Washington Heights had framed their plan to cope with "problems of juvenile delinquency and anti-Semitic outbursts" several weeks ago, the statement said:

"We aver that this community on the whole is God-fearing and law-abiding; that the religious leaders are united in their condemnation of anti-Semitism and are exerting their influence to stamp it out. It is not true that Washington Heights is in a worse situation than other parts of the city, nor is it true that vandalism is limited to Jewish and Protestant houses of worship."

Statement to Be Read

The text of the statement to be read in churches and synagogues follows:

We, the representatives of the Protestant, Catholic and Jewish faiths in the Washington Heights area, recognizing our responsibilities to God and His moral law take notice of the unfortunate incidents of juvenile delinquency caused by irreligion, parental neglect, race prejudice and a lack of respect for constituted authority, which have occurred in our community, and call upon our people to help correct these evils. 1-6-44

We urge all our people:

1. That they show respect for the religious faiths and institutions of others.

2. That parents recognize their responsibilities for the proper upbringing of their children in reverence for Almighty God and respect for all His children of whatever race and creed.

3. That parents recognize the danger of the lack of parental control and direction of their children, particularly in their leisure hours.

4. That all civil, religious and educational leaders and the home cooperate to inculcate respect for constituted authority.

We feel that it would be futile for American boys to give their lives in fighting for the four freedoms abroad, if here at home these freedoms are not respected and upheld.

We further emphasize the traditional belief of all our respective faiths that no one can be a good Christian or a good Jew who deliberately disregards the inherent rights of his fellow-men.

The statement was signed by the committee members as follows: 1-6-44

The Rev. Dr. Allen E. Claxton, chairman; Rabbi Ahron Opher, Father Edwin T. Scully, Mgr. John J. Casey, the Rev. Dr. Henry Vruink, Rabbi Max Koppel, the Rev. Dr. Philip Hughey, the Rev. Dr. Paul Floyd Jones, Rabbi Reuben Maier, Rabbi Judah L. Hahn, Rabbi Abraham Cassel, Rabbi Alexander Segel, the Rev. Dr. Wesley Megaw, the Rev. Dr. Cecil Hine, the Rev. Dr. Lyman Hartley, the Rev. Dr. Kenneth McKenzie, the Rev. Dr. E. C. Pugh, the Rev. J. Edward Dirks, Rabbi Irving Weinberg, Rabbi Leo Baerwald, Rabbi Reuben Lincoln, Rabbi Sidney Bogner, Rabbi Jacob Radin, Rabbi Harold Mashioff, the Rev. Dr. Joseph Minnis.

Negro Baptists Pay Off Debts

Advertiser-Montgomery, Ala.

Meeting Held At Selma Attracts 600 From Over State

1-28-44

In a call session of the Alabama Baptist Convention more than six-hundred delegates, men and women, from all sections of the State, and visitors from other states, gathered on the campus of Selma University Wednesday morning to transact business and make plans for the operation of the annual meetings and to burn the mortgages of the institution which has been the beacon-light for thousands of Negroes irrespective of denomination for more than a half century.

At 10 a. m., two conventions went into session, the men under the leadership of Dr. D. V. Jemison, in the New Dinkins Memorial Chapel. The women with their efficient president, Dr. H. M. Gibbs, met in Susie Stone Hall. Each body worked untiringly on an agenda drawn up by the president of the parent body, Dr. Jemison, which has as its objectives $50.000 for the organization and all its auxiliaries by November, 1944. Each phase of the internal work was discussed and the goal for every arm of the church prorated, even to the individual churches and their leaders.

After the morning session, the pastors of Selma and their congregations and President Dinkins and staff of the college and student-body, arranged a most palatable luncheon, for out-of-town visitors in the dining hall of the school.

At 4 p.m. both bodies resumed sessions and completed their work for over a period of twenty-four hours. 1-28-44

In time to meet together for the odd years. The meeting closed with a very mortgage burning service.

At 7 o'clock, the delegation, high spirit for the work of Alabama Baptist student body and citizenry of Selma ran the total in attendance. Around 45 Montgomery Baptist to approximately 2,000 individuals ministers and christian workers which have caused many sleep- to witness the burning of papers of Montgomery were in attend- less nights for the leaders of the ance and participated in this denomination and Baptist in general.

RELIGION

Front Against Intolerance

The pattern was the same. In Asbury Park, N.J., they threw garbage across a Jewish cemeteries. Anti-Semitism, the most disturbing manifestation of the Fascism which Americans were fighting beat them; or, if there were no human targets, they desecrated synagogues and Jewish names be- proud honor roll of Jewish boys into fights, then ganged and "The Jews are dodging the draft." In Boston, Bridgeport, Chicago, Hartford, and New York, they provoked only contradicted one of their slogans:

abroad, seemed to be on a rising tide at home. NEWSWEEK- Dayton, Ohio

But last week authorities studying the problem reassured the nation—at least in part measure. Although every great war or national catastrophe had spawned a prejudice movement, they said, the wave of anti-Semitism in the United States actually had leveled off with American entry into this war, leaving periodic outbreaks but no widely organized violence. One of the chief reasons, they explained, was that sensitivity to the problem had risen more sharply than the problem itself. 1-24-44

What progressives feared most was a violent postwar reaction. To leaders of such organizations as the National Conference of Christians and Jews, the Federal Council of the Churches of Christ in America, and the Anti-Defamation League, the memory of the Ku Klux Klan was still vivid. They knew that when that kind of highly organized hating got started it was difficult if not impossible to control.

Springfield Plan: Hence today's strenuous, well-publicized counterdrive to discredit false rumors like the one about Jewish draft evasion and to present the truth to both children and adults. And perhaps modern education's brightest hope of success lay with the so-called "Springfield Plan," which since 1940 had been in operation in the Springfield, Mass., public schools. 1-24-44

Working on the principle that prejudice is ignorance, Dr. John Granrud, Springfield superintendent of schools, launched his program to educate the townsfolk into the ways of tolerance. Six months after his nine-man committee had been set up to survey the situation, it came up with four basic policies: (1) The problem must be attacked through clubs and churches as well as schools; (2) the background and contributions of individual groups must be sympathetically studied; (3) existing prejudices must be openly discussed to avoid later disillusionment; (4) the program must be diffused through an e[illegible]chool program, not centered in theoretical "tolerance" courses. NEWSWEEK-Dayton, O.

How the system, which has the backing of the National Conference of Christians and Jews, is applied in practice:

¶ A well-rounded history of minority groups is presented in understandable terms: foreign-born children tell classes about their national backgrounds; Jewish and Christian children explain the meanings of their respective holidays, etc.

¶ Casualty lists are examined to show the national origin of men in service—which has the effect of quashing the rumor that Jews shirk military duty.

¶ In mathematics classes, Springfield children study pie graphs showing the racial, religious, or national composition of the United States. In music classes they learn the musical background of minority national groups. 1-24-44

¶ Teachers with prejudice are eliminated or not promoted, and others of varying race or religion are hired—with care taken not to discriminate against them.

New York Problem: There was no doubt that the success of the plan had considerable bearing on the increased pressure both New York City and New York State were bringing last week against anti-Semitic outbreaks. Almost unheralded, a bill was introduced at Albany—under bipartisan sponsorship—which would make it a misdemeanor to publish any false written or printed material promoting hatred of any group because of race, creed, or color. Meanwhile, the New York City Board of Education announced that it would send Dr. Jacob Greenberg, its associate superintendent in charge of personnel, to Massachusetts to study the Springfield Plan, looking to its possible adoption in Gotham's vast, ramshackle school system. And Investigation Commissioner William B. Herlands issued a 200-page report examining in detail 31 case histories of local racial hoodlumism and making these recommendations:

¶ There should be more police action and effective police measures.

¶ The mayor should appoint a citywide interfaith and interracial committee, and local community coordinating councils should be established.

¶ Additional assistance should be sought from churches and religious leaders, and the fundamental responsibility of parents must be brought home.

¶ War veterans' groups should participate more actively in race relations.

¶ Complainants and victims, as well as private and semi-public fact-finding groups should cooperate with police.

Negro Church Girds for Vote

PM-New York N.Y. 4-

The Negro church in the metropolitan area is determined to throw its full weight in influence and numbers into the 1944 election campaign. 3-5-44

Two hundred Negro pastors and religious leaders, following a call signed by 18 leading churchmen, will meet on Mar. 14 at the Mother Zion Church in Harlem and take steps to develop these aims:

¶ How to send Negroes to Congress, or men who will champion Negro rights.

¶ To marshal the influence of Negro voters in behalf of the soldiers' vote.

¶ How to work with friends fighting to abolish the poll tax.

¶ To place a program of Negro demands before the national convention of the two major parties.

The guest speaker will be the Rev. A. Clayton Powell, former Councilman and editor of the *People's Voice*. Powell is now at the Great Lakes Naval Station conferring with ranking naval officials on upgrading of Negro sailors and commissioning of Negro officers.

Clergymen sponsoring the gathering admitted that in the invitation of Powell as leading speaker, together with the first point on the program, lies the probability that Powell will receive his fellow clergymen's indorsement and support for Congress. Powell's hat has been in the ring for some time.

Although 10 per cent of the Nation's population is Negro, there is now only one Negro in Congress, William Dawson of Chicago.

Election redistricting in the Fall elections will concentrate one district within the Harlem area and makes virtually certain the election of another Negro to Congress.

But the conference will undertake church leadership for the Negro community nationally and may also consider other Negro leaders in other areas. 3-5-44

The Rev. B. C. Robeson, at whose church the leaders will convene, told why the meeting has been called.

"We as a group—the entire Negro people—have become a little unsettled of late as a result of the ravings of Mr. Rankin and other manifestations of anti-Negro discrimination. We think there is a dangerous trend and that it is something which must be combatted. We don't want to lose ground, and we feel that we should let the country know how we feel about these things. As churchmen and leaders of our people, we feel that it is our job to say something about the current situation and make our influence felt in this critical year."

Literary Lookout

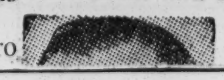
A Scientific Treatment of The Negro and Religion

Daily Worker- New York N.Y.

By SAMUEL PUTNAM

4-13-44

WE HAVE listened in the past to a great deal of unscientific nonsense about the Negro and his "religiosity," his "natural bent" for religion, etc., along with allusions to the rites of Voodoo as practiced in the Caribbean area (traces of which may be found in Harlem) and Negro cults in large American cities, the implication being that all this is but a carry-over from "darkest Africa" and primitive tribal ceremonies and superstitions.



A serious scientific treatment of this subject, based upon objective data scrupulously compiled, has long been needed. Anthropologists, it is true, have touched upon it, but only fragmentarily, incidentally in passing, or else from a preconceived, when not actually prejudiced, point of view.

Melville J. Herskovitz, for example, a scholar of repute, has seen the Negro's "deep religious bent" as being "but the manifestation . . . of a similar drive that, everywhere in Negro societies, makes the supernatural a major focus of interest," and he goes on to point out what he considers to be a number of African "survivals" in Negro religious worship.

It was, accordingly, with keen interest that I picked up "Black Gods of the Metropolis; Negro Religious Cults in the Urban North," by Arthur Huff Fauset, the distinguished educator and progressive of Philadelphia, himself a Negro. (His book is published by the University of Pennsylvania Press, $2.)

Taking his home city as his field of research, Mr. Fauset has made an intensive, thoroughly documented study of five Negro cults to be found in Philadelphia: the Mt. Sinai Holy Church of America; the United House of Prayer for all people; the Church of God (Black Jews); the Moorish Science Temple of America; and the Father Divine Peace Mission Movement (which now makes its headquarters in the Quaker City).

In the case of each cult, the author gives the verbatim experience of a convert, traces the origin of the cult, and describes its organization, membership, finances, sacred text, ritual, and practices. He has visited each and has talked with the leaders and the members.

As for that question of "religious bent," he gives some enlightening figures, covering the country as a whole. These figures show that 73 per cent of Negro women go to church and 62 per cent of white women. On the other hand, 46 per cent of Negro men are church attendants and 49 per cent of white men. 4-13-44

In other words, religion is more or less universal phenomenon.

While he is not dogmatic in his conclusions, Mr. Fauset is not inclined to agree with Herskovitz in the matter of "African survivals." Instead, he sees the rise of the cult, in particular, as due to "the meager participation of Negroes in other institutional forms of American culture," and he adds that "the Negro leader finds in the church a mechanism preeminently suited to the needs of leadership along numerous lines." The church is a place where Negroes may experiment in various social and political activities for which they are denied outlet elsewhere.

"There is an indication," says Mr. Fauset, "that as American Negro cults become more intent upon social, economic, and political problems, the literal adherence to the Bible as a book of reference diminishes. . . . It is also clear, as the evidence of some of the cults indicates, that the American Negro church is likely to witness a transformation from its purely religious function to functions which will accommodate the urgent social needs of the Negro masses under modern stresses of politics and economics." 4-13-44

And now if some one would make a similar study of white religious cults—say, in cities like Detroit and Los Angeles—

Racial Apathy in Church Hit

Detroit Free Press
Detroit, Mich.

Calling American churches "the strongest bastion of racial discrimination," Dr. T. T. Grumbaugh, executive secretary of the Detroit Council of Churches, Friday night pointed out that 50 per cent of the people within the church are "do nothings" when it comes to preventing racial difficulties. 6-3-44

12-1944

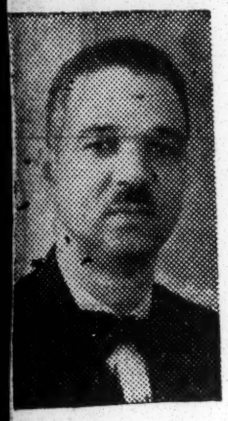
ON THE REEL

By REV. TASCHEREAU ARNOLD

Is The Church Stressing Money Too Much?

Daily World- Atlanta, Ga. 5-13-44

THE LOVE of money is the root of great evil. Money is neither good nor bad. It is merely a medium of exchange. When used in the right direction, it becomes a blessing to all mankind under our present setup. But, on the other hand, when money is used in the wrong direction, be it in the church or in the worldly realm, it becomes a cuss to human society.



Often, people say: "Money is the root of all evil." That's wrong. The LOVE of money is a thing that brings about the great evils of money. Any person who loves money above decency, is, without doubt, a dangerous character. Such a person can be bought for a price. There is a place for money in the program of the church, but when the church stresses money too much, she is walking on perilous ground.

We heard a preacher say to his ministerial associates recently that most everytime he hears a preacher make a report for his church he usually stresses how much money he raised. He seldom ever mentions the souls saved. Nor does he tell how much has been appropriated for mission work. He prides himself in the fact that he has raised big sums of money, and uses that as a basis of his great ability as a pastor.

This preacher is of the opinion that the church was not established by Christ as a money raising organ. Its mission is far beyond that of the raising of money. That's not the main purpose of the church. A business institution raises money. A crook raises money in his way. When the church raises money, she should do it with a good purpose. And above all, the money should be used for a good cause. 5-13-44

By chance we heard a lady remark recently after a certain church had wiped out its indebtedness: "Have they paid church out of debt? Well, they can pay the pastor more now." In other words her mind didn't run in the direction of the possibility of that church doing more for missions, but she was selfish. She thought in terms of the church being used mainly for the pastor. Don't get us wrong. We aren't against a pastor receiving his just dues, but we are against the idea of the church operating mainly for the pastor and his family merely because it has been paid out of debt.

Another thing, while we are on this money business in the church, some churches after they get out of debt so to speak, continue to pressure the membership to give money like they did before the church got out of debt. What does it mean for the church to get out of debt? Does it mean that less money will be needed to operate the church?

In this state the church could raise some money to build a hospital. Our people are in dire need of this type of ministry. The church can find more to operate than a school. We know a certain white denomination which operates a fine hospital for its people. And the churches of that denominotion raise money to pay the bills of patients who are unable to pay the fees.

The church can do much to help save the youth of the land. Many of them are running wild. The church must not fail our people when there is a letup on high moral standards due mainly to the pressure of the war. Yes, the purpose of the church like the preacher said is far beyond that of raising a little money.—Selah!

Negro, White Pastors Will Meet Together

News- Birmingham, Ala. 3-29-44

For the first time, Negro pastors will meet Monday morning with the Birmingham Pastors Union at their monthly meeting at the First Methodist Church.

General

An invitation to attend was accepted Tuesday by the Rev. W. L. Varnado, Negro Baptist minister, president of the Negro Pastors Union. He and the vice president and the secretary will attend the meeting. Twice a year, the entire membership of the Negro pastors organization will meet with the white pastors union, it was decided. The Negro officers will attend the monthly meetings.

A vote to invite the Negro pastors to meet with them was taken early this month by the Pastors Union and the social service committee, headed by the Rev. Benton B. Miller, pastor of the First Christian Church, was instructed to work out details. 3-29-44

The resolution to invite the Negro pastors was presented by Dr. John H. Buchanan, pastor of the Southside Baptist Church, after it had been favorably discussed at an executive committee meeting.

The meeting will be addressed by Dr. Frank Crossley Morgan, of Concord, N. C., son of the late Dr. Campbell Morgan, renowned preacher of Westminster Abbey, London, and by Mrs. Mary Donehoo Durham, director of the Youth Protective Association. Dr. Arthur W. Dycer, president of the Pastors Union and pastor of the Pilgrim Congregational Church, will preside.

Houston Protestant Women Ask Negroes Vote in Primary

Daily Worker- New York, N.Y. 5-8-44

By DAVID CARPENTER

HOUSTON, Texas, May 7. — White churchgoers here are determined that the feudal "white supremacy" minority in Texas shall not be permitted to deny the Negro people their right to vote in the Democratic primaries July 22. This stand has been taken by the Houston Council of Churchwomen, representing more than 30,000 Protestant women, and the Houston Presbytery, representing 2,000 Presbyterians.

In a letter to State Democratic chairman George Butler, Harris County Democratic chairman, M. L. O. Andrews, Senators Tom Connally and Harry Lee O'Daniel and Congressman Albert Thomas, Mrs. L. L. Nelms, president of the Houston Council of Churchwomen, declared:

"The Houston Council of Church Women, composed of representatives of 55 Protestant churches in Houston, at its monthly meeting April 5 passed a motion authorizing me to express to you their strong hope that the Democratic party in Texas will do nothing to evade the recent decision of the Supreme Court, upholding the right of Negroes to vote in the Democratic primary."

The Presbytery of Houston, at its April meeting, said: 5-8-44

"We feel the recent decision of the Supreme Court is definitely helpful toward the application of the law of Christian love and the affirmation of the full rights of all men as creatures of one God."

Ministers Back Primary Campaign

Daily World- Atlanta, Ga. 5-31-44

and grandfather clauses.

muned together.

WASHINGTON— (ANP) —Cogni- "Kept away from the ballot and zant of the apathy that has de- therefore out of the stream of po- veloped in the South as a result of litical development," declared, the supreme court ruling on the Texas "white primary" case, the Negro naturally manifested Gulfside Interdenominational Min- little difference to things that ac- isters conference last week gave its tually affected his own destiny. endorsement to those efforts that Issues and men meant little to him made to encourage the so long as he was kept in- to educate Negroes in its effectual. 5-31-44

"Restoration of the ballot where and when they come back they will want to know what it was all about. This meeting is an opportunity of putting democracy into practice.

"It is especially appropriate to have an interracial communion at Christmas time." He added:

"It is to America's best interests to solve the color problem now, for after the war our chief competitor for foreign trade will be Russia, and Russia has solved her color problem. Nations of the darker races will tend to make trade alliances with nations having no color bar."

4 Congregations Join In Worship

Courier- Pittsburgh, Pa. 1-1-44

Pittsburgh Churches and Pastors Take Forward Step Christmas Eve — Point Way to Democratic Ideals in Unprecedented Services

One of the most unique and significant programs in Pittsburgh's interracial history was sponsored on Christmas eve at 11 p. m., when four Northside congregations, two colored, held an interracial communion service at the Calvary Methodist church. with Rev. W. Le Ewing as host pastor.

The four participating churches Calvary, Trinity, Buena Vista Methodist and Bidwell Presbyterian, worshipped and sang together.

A FORWARD STEP

Reported to be the first of its kind held in Pittsburgh, Dr. Ewing commented:

"Half a million colored people have gone to fight for a democracy they have never experienced

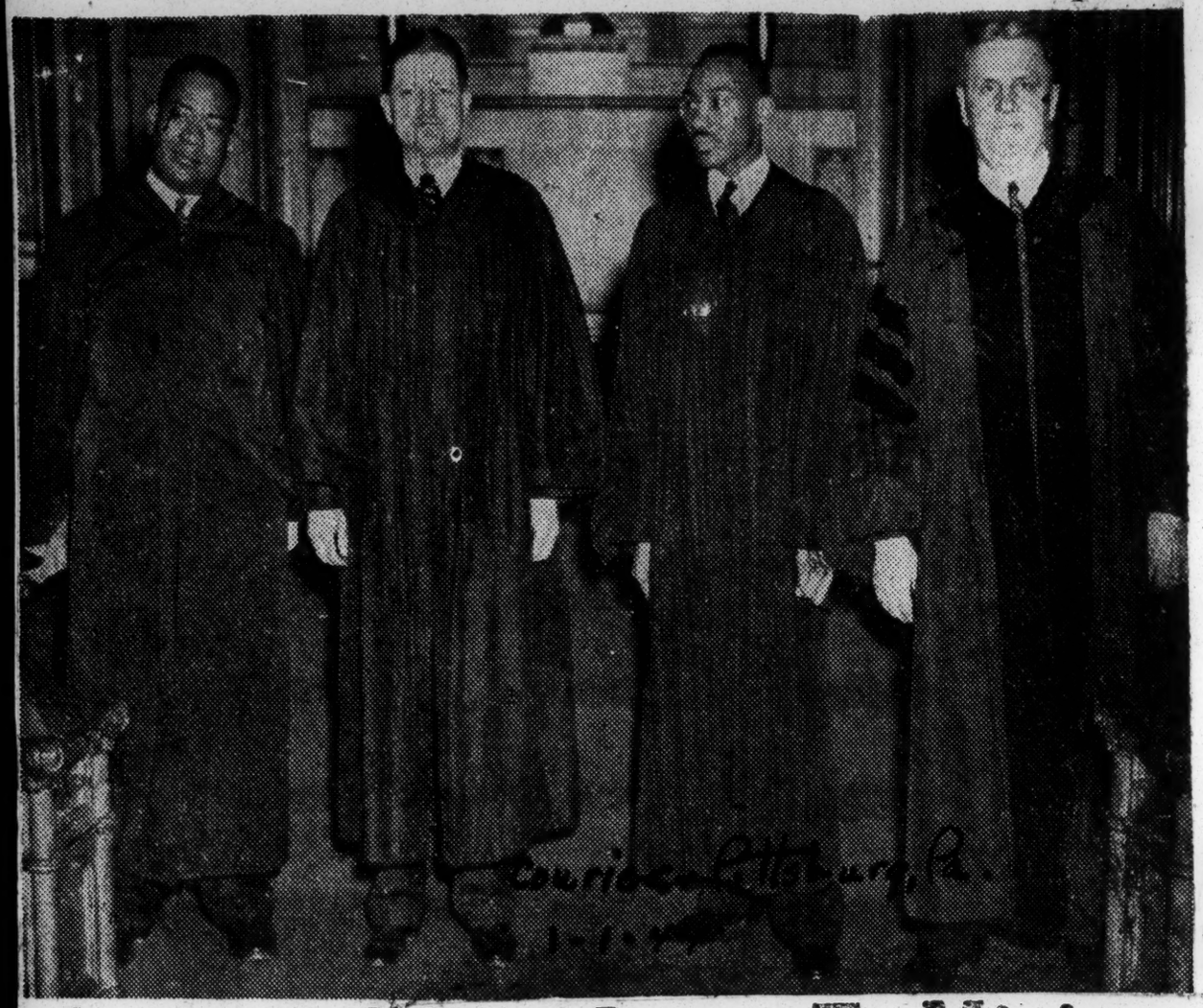
CHURCHES WELL KNOWN

Calvary Methodist church, with a membership of more than 800, and Trinity Methodist church, somewhat smaller, are influential churches in Pittsburgh. The Rev. James Allen Kestle is pastor of Trinity church. Bidwell Presbyterian church, with a membership of more than 600, is said to be the second largest colored congregation on the Northside, while Buena Vista Methodist church, has a membership of the four, has a membership of several hundred. Rev. J. D. Foy is pastor of the Buena Vista Street Methodist church.

Speaking through its director, Rev. Robert M. Williams, of interest. The meeting of the National conference pointed to the yearstional Progressive voters league in New Orleans last week is creditable that existed, that Negroes are concerned. It is imperative that days of reconstruction should not lend themselves to the passing of poll tax laws abuse of the ballot as happened before and which resulted in part, in its loss."

The conference statement declared that it "sees the day" when white supremacy will not be an issue, and "when Negroe suffrage will show its true America strpline in the things for which it will be used."

RACES JOIN IN YULE SERVICES IN PITTSBURGH



Four churches in Pittsburgh, Pa., two colored and two white, made a forward step when their congregations joined in an interracial communion service Christmas eve night in the Calvary Methodist church.

Other participating churches were Trinity Methodist, Bidwell Presbyterian and Beuna Vista Methodist. The latter two are colored and each of the churches is located in Pittsburgh's Northside section. 1-1-44

Shown, left to right, are pastors of the participating churches: the Rev. Robert Foy, of Beuna Vista; the Rev. Walter Lee Ewing, of Calvary; the Rev. Samuel Stevens, of Bidwell, and the Rev. J. A. Kestle, of Trinity. —Sockwell Photo.

Open Letter To Ministers

Weekly Review - Birmingham, Ala

Disunity Among Negroes Prevents Racial Progress. Ministers Should Lead In Unifying Movement

1-15-44

To:—

THE BAPTIST MINISTERIAL CONFERENCE,
THE A.M.E. MINISTERS' ALLIANCE
THE CENRAL BAPTIST MINISTER'S CONFERENCE
THE C.M.E. MINISTERS' ALLIANCE, AND
THE INTERDENOMINATIONAL MINISTERS CONFERENCE
BIRMINGHAM, ALABAMA.

BRETHREN:

In many quarters, Negro pastors, are regarded as being the backbone of Negro leadership. This means that Negro progress is measured by the ability and devotion of Negro ministers, by the extent to which, they as Negro leaders are united among themselves on obtaining certain things for the race as a whole in this community. It further means that there can be no real unity of the Negro group until there is real active unity among our ministers on some five of six things having to do with the welfare of our people as a whole.

Great things could be accomplished for the Negro people of Birmingham, if the ministers of the various religious denominatons in Birmingham, could unite themselves together in some sort of interdenominational organization which would meet once per month with a view of mapping out ways and means of seeking a richer and fuller life for our people in all walks of life having to do with Negro welfare.

The formation of such an organization or the invigorating of the present interdenominational organization of ministers alliance functioning for the race as a whole would mean the begining of a unification of the sixty thousands or more Negroes who live in the Birmingham area. The basis upon which we must build, must be spiritual. And that is the task before the ministers of Birmingham today. 1-15-44

If on one bright and sunny day, spokesmen for the Negro ministers as a unit were to appear before any arm of the municipality, county or governmental agency, in this area and request consideration of any need or desire of the total Negro church membership in this area, I dare say there is not an offfcial in this area who would not take steps to see that their wishes were granted.

Say for instance if a committee of ffiteen people appeared before the Community Chest of Birmingham composed of five persons requesting the Community Chest to appoint and pay a Negro community secretary to handle the details and direction of civic, educational, health and recreational efforts for the whole county, I dare say the Community Chest would properly turn a deaf ear to such a request in spite of the fact that the Negro does not share in the administration of that agency which controls to a very large extent the destiny of many of our agencies or agencies designated to serve some of our needs. But if such a committee, instead of representing a small segment of Negro society represented the two hundred Negro churches in Birmingham as a single unit, I am sure the reaction would be quite different.

All sorts of things could be accomplished or had for our people, if we present a united front. I am told there are lots of folk who want to help the Negro achieve the things rightly his as an American citizen in this community, but that this isn't being done because there is no single agency or setup in this area, Which represents the race on certain things, behind which stands the most potentially powerful leadership in the community 1-15-44 the Negro churches and their ministers.

The day is here when no matter, how much various Negro leaders may disagree about something, they must be together in matters affecting the welfare of the whole race in this area.

It is asking too much, say to ask, one of the public officials to stick his neck out for something we want and have himself slaughtered by the organized forces against us due to his not having committee, had had with it, documentary and easily verified, proof of the backing of the Negro ministers of Birmingham as a unit, I dare say the officials would have been inclined to try the suggestion out because if attack came they could have turned to the attackers and told them that their action was based on the request of the Negro people of this area through its unified church leadership. 1-15-44

I respectfully request that the ministers of the denominations, to which this open letter is addressed, think this over and do what they can pronto to test its efficacy in dealing with efforts to progress the race in this area.

Some such groups, as yours must do this job. You can do it better than anyone else, because Negroes pay you your salaries — you are the only free leadership, we have as a whole. God gives you mana and honey through your church members. You can stick your neck way out and still eat, whereas, many others can not do so and get away with it when attacked by enemies of the race.

Finally, may I say that, the various ministerial conferences give this consideration at your next meeting and advise me in writing for our readers, I am,

Most sincerely,

ROBERT DURR, Editor
BIRMINGHAM WEEKLY REVIEW.

Dean Thurman Granted Leave To Establish Interracial Church

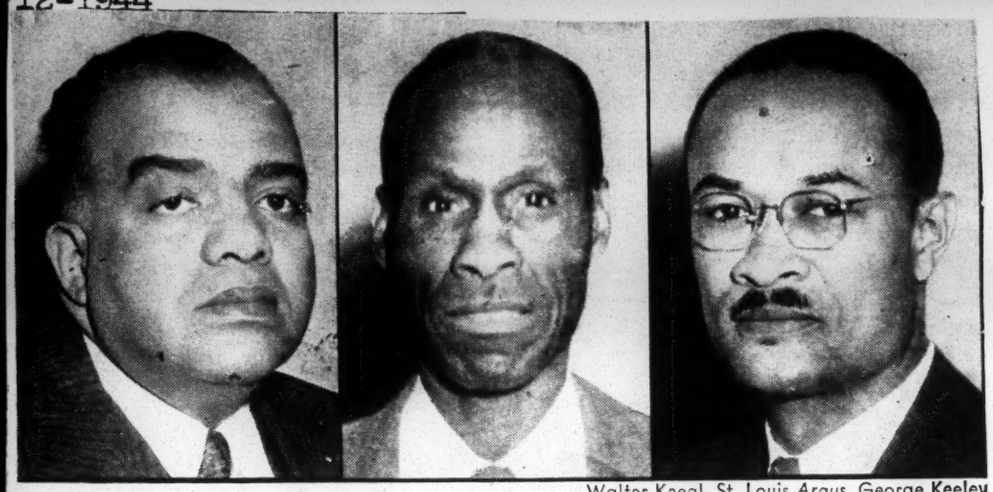
Courier - Pittsburgh, Pa.
2-19-44

Howard "U" Leader Will Father West Coast Project in Christian Practice

WASHINGTON, D. C.—Howard Thurman, dean of the Chapel of Howard university for the past eight years, has been granted leave by the trustees of the university to share in the establishing of an interracial church on the Pacific Coast, according to the official announcement released by the university this week. The chapel dean will go to his new post at the end of the present academic year assuming responsibility for a congregation to be composed of diversified national and racial elements.

FOR ALL NATIONS

Dr. Thurman, who chaired the special Negro delegation to India, Burma and Ceylon a few years ago, expressed his enthusiasm for the project new in the history of Christian practice in America. Associated with him in an extensive ministry will be Dr. Alfred Fisk, professor of Philosophy in the College of San Francisco. The church will minister to an international and interracial unit, including Chinese, Koreans, Filipinos, Mexicans and Negro and white communicants.



Walter Kneal, St. Louis *Argus*, George Keeley

DR. MCKINNEY THE REV. A. H. JOHNSON THE REV. G. D. KELSEY

Their white brethren chose them as president, moderator, professor.

Honors for Negroes

Time - Chicago, Ill.

For Christians, black & white, who feel that the churches have been more than slow in offering Christian fellowship to Negroes, there was good news last week:

¶ For the first time in its 40-year history, Cleveland's Ministerial Association (representing virtually all Protestant denominations) chose a Negro president. He was Dr. Wade H. McKinney, pastor of Antioch Baptist Church. Last year Dr. McKinney investigated Detroit's race riots for the National Association for the Advancement of Colored People, later wrote a report which Cleveland's Mayor Frank J. Lausche used in organizing that city's Committee on Democratic Practices.

¶ In St. Louis the city's 18 Presbyterian churches chose for their local moderator (highest office) the Rev. Alexander Hamilton Johnson, Alabama-born Negro pastor of small, spic & span McPheeters Presbyterian Church. Said Mr. Johnson: "I would rather not have had it. I did not seek it. I would rather seek humility as a man of God." MAY 29, 1944

¶ At Newton Center, Mass., famed old Andover-Newton Theological Seminary called the Rev. George Dennis Kelsey to teach Christian Ethics at its summer school. Born 34 years ago in Columbus, Ga. (his parents both teach in Griffin, Ga.'s public schools), Mr. Kelsey hung up one of Andover-Newton's highest student scholastic records a decade ago, is now finishing a year's Rosenwald Fellowship at Yale's Divinity School. In the fall he will go back to teaching philosophy and religion at Atlanta's Morehouse College.

¶ In Washington the U.S. Navy Chaplains Office announced that it will shortly select two Negro clergymen (from applications coming in daily) to be the Negro chaplains. Like other Navy chaplains, their age will determine their commissions: if under 38 they will be lieutenants, junior grade; if over 38, full lieutenants. In World War I the U.S. Army had 57 Negro chaplains: today, there are over 300 in service.

Religious Leaders At Fort Huachuca

Daily World Atlanta 6-3-44

Religious leadership at Fort Huachuca is a great factor in the extensive soldier-welfare program at the Post, according to Colonel Edwin N. Hardy, Post Commander. Shown in the picture above are: left to right, Captain Oscar W. Sedam, assistant post chaplain, Rev. I. Lynd Esch of Los Ankles, California, Lt. Colonel L. J. Beasley, 92nd Dicvision Chaplain, Capt. Joseph A. Griffin, post chaplain, Rev. Harry V. Richardson of Tuskegee, Ala., member of the "Preaching Mission," Lt. Colonel Roscoe C. Giles chief, surgical service, Station Hospital No. 1, 1st. Lt. Granville H. Martin, assistant post chaplain. 6-3-44

This group was a part of the "preaching mission," which was so enthusiastically received at the noted Army post.

—V—

Reform Rabbis Attack Segregation

Courier - Pittsburgh, Pa. 2-19-44

Jewish Leaders Ask For Full Racial Justice

NEGRO IS ELECTED HEAD OF PRESBYTERY

Local - St. Louis, Mo.

St. Louis Presbyterian churches Friday announced the election of Rev. Alexander Hamilton Johnson, elderly negro pastor, as moderator of that presbytery. 4-27-44

ST. LOUIS, Mo.—The administrative committee of the Justice and Peace Commission of the Central Conference of American Rabbis issued a message on race relations on the eve of Abraham Lincoln's birthday. The message attacks segregation in schools and public conveyances, and theatres and mocitizens whose history is bound up tion picture houses, and discrimi- with that of our country." The nation in the exercise of the ballot- message ends with an appeal to all men "to purge their souls of those and the right of residence, "even moral weaknesses which lead them in the armed forces and in relig- to sanction discriminations against ious shrines." It also attacks dis- their fellowmen." It also crimination in employment, pro- demends the Negro "for his patience fessions and colleges. and restraint. He has not met The Rabbis appeal "to all Ameri- hate with hate or discrimination cans to remedy this grave injus- with sullenness. He has borne his

con of his own church, the only other negro at the meeting pleaded: "It is steps like this that some day will break down the barriers between our races."

Johnson attended Tuskegee Institute and took his theological training at Tuscaloosa, Ala.

Hamilton Johnson, stor, as moderator of 4-27-44 elected by acclamaomination by 75 repPresbyterian churchrefused the post, saying that the office of humility." Johnson, pastor of a small congregation in north St. Louis, at first was "the office of humility." He accepted when an elderly dea-

Annual Church Inter-Race Forum Strikes Vital Note:

Jersey Man's Group Doing Excellent Job

People's Voice - New York, N.Y.
3-4-44

JERSEY CITY, N. J.—The Federation of Church Men's Clubs held its annual forum at the House of Friendliness YWCA, 43 Belmont av, Sunday, February 27. Each year, this federation composed of the men's organizations of the 10 leading Negro churches of the city, holds an inter-racial forum where topics of constructive nature are discussed to bring the various racial and re

gious groups into closer cooperation. Leading Catholic, Jewish and Protestant citizens of the community take part.

The theme of this year's forum was *The Aims of Minority Groups in a Post-war World.* Speakers were: the Hon. Robert O'Brien, Catholic layman and president of the Holy Name Society of the Sacred Heart Church and former chancellor of the New Jersey Knights of Columbus; the Hon. David M. Klausner, president of the Council of Social Agencies of Jersey City, and honorary president of the Hebrew Home for Orphans and Aged of Hudson County; Sterling Henry, jr, president of Sons of American Revolution Chapter of Jersey City, and trustee of the First Presbyterian Church and member of the American Banking Institute, and Attorney Louis Saunders of the Hudson County Bar Association and legal advisor of Fidelity Lodge of Colored Elks and associate counsellor of the Jersey City branch of the NAACP.

The Honorable Meyer Pesin, member of the New Jersey State Good Will Commission was an invited guest speaker.

The musical program included selections by the Every Man's Bible Class Glee Club under the leadership of Bill Schmid.

Interdomination Bible School For Colored People

Bryson City, N.C. Times
6-1-44

A two-weeks' interdominational Daily Vacation Bible school for the colored people is being held at their church on Collins road each afternoon beginning at 3:00 o'clock. The Methodist, Baptist, and Presbyterian churches are furnishing the teachers for the school.

Following is a list of the teachers with students enrolled in their classes:

PRIMARY—Miss Inez Martin
Thelma Coleman, Shirley Ann DeHart, Joan Thomas, Albert Thomas, Jr., Mabel Smith, Archie Parrish, Juanita Powell, Donald Berry, Freddie Howell, Gary Jackson.

INTERMEDIATE — Miss Dorothy Grimes:
Rosie Jackson, Alene Coleman, Maisie Smith, Foustine Coleman, Larie Jackson, Louise Simpson, Mary Jackson, Ella Mae Bridges, Emory Coleman, Richard Powell, Conrod Miller, Ernest Powell.

JUNIOR—Mr. Kahler:
Earl DeHart, C. W. Coleman, Vance Thomas, Harrison Lee Thomas, Peggy Powell, Edward Parrish, Wayne DeHart.

WOMEN—Mrs. S. W. Black:
Stella Jackson, Ressie DeHart, Alma Jackson, Grace Thomas, Callie Coleman, Leona Clinton, Martha Haman, Erline Copland, Katherine Pea.

Interrace Lenten Service

People's Voice — New York, N. Y.

The Interracial Fellowship of Greater New York will hold its Lenten worship service, Sunday, March 12 at 4:00 pm in St. Martin's Episcopal Church, Lenox av at 120 st. 3-11-44

"No Man Liveth Unto Himself" is the announced subject of Rev. Toru Matsumato who is the preacher for this month. Rev. Matsumoto is secretary of the Japanese Relocation Committee of the Federal Council of Churches. The Rev. John Johnson, rector of St. Martin's will conduct the music assisted by the Rev. James H. Robinson, president of the Interracial Fellowship. The Rev. Ralph H. Rowse is executive secretary of the Fellowship association.

White, Negro Pastors In Combined Meeting

News - Charlotte, N.C.

Over 100 ministers attended the joint session of the Charlotte-Mecklenburg Ministerial Association and the Negro organization, the Interdenominational Ministerial Alliance, which was held at the Grace AME Zion Church on S. Brevard St. this morning.

Members of the Ministerial Association were the guests of the Negro ministers at the meeting, which opened at 11 A. M. The Negro ministers were introduced and identified by Rev. Lionel B. West and the white ministers by Dr. Howard P. Powell, president of the association. Special recognition was given Rev. Herbert Spaugh, D. D., Dr. C. C. Warren, and Rev. W. W. Wade. Dr. Spaugh and Dr. Warren were honored with doctor of divinity degrees by colleges during the past week. Rev. Wade was recently made a bishop in the Negro Methodist Church. 5-29-44

C. T. Perkins, executive secretary of the Second St. Branch of the YMCA, was introduced and complimented by Rev. West on the work he has been doing at the Negro "Y". Perkins also was praised by Lex Kluttz, executive secretary of the Central branch of the YMCA.

SPAUGH'S REQUESTS

Two requests were made by Dr. Spaugh. He asked that all churches sound their bells at noon daiy, calling people to a period of prayer in their homes. He also said that he thought all churches should remain open for prayer at all times. Most of the ministers told Dr. Spaugh that these steps had already been taken.

Mr. Kluttz announced that the Carolina Institute of International Relations would be held at WCUNC June 15 through June 22. He added that the centennial celebration of the YMCA movement would begin June 6, the day the "Y" was begun in London, England. The nation-wide observance is to be continued through the week of Oct. 11. Open house will be held at the Central branch June 6, and "Y" week will be observed here Oct. 8-14.

The principal speaker was Rev. G. M. Phelps, pastor of Simpson Chapel, Negro Methodist church. He spoke on the "Family Alter". He claims that he is a product of a family altar, pointing out that his parents had one for their eleven children. Rev. Phelps added that he was a product of prayer, as his father and mother had prayed that he would be a minister. 5-29-44

Rev. Phelps continued, "You can't build a Christian home without a family prayer altar. It helps to create consciousness of God. The family prayer makes God real. The family altar helps us to rediscover God. It is a direct invitation to come to God, and Family prayer ties the members of the family to God. Where there is a family altar, you'll find no broken home."

Dr. W. H. Davidson, president of the Ministerial Alliance, presided over the session.

Pastors Unite To Ask Action From Leaders

People's Voice — New York, N.Y.
3-11-44

Negro pastors and religious leaders, deeply concerned over present and future problems facing the race, have called a conference to meet at Mother Zion church, 136 st between Seventh and Lenox aves, on Tuesday afternoon, March 14, at 3:00 pm. Matters to be discussed include:

- how Negro voters can best be informed of the attitude of various members of Congress such as on soldier vote, etc.;
- how best aid the fight to abolish the poll tax system of the South;
- the formulations of demands for a "square deal" for American

Negro citizens, demands to be placed before the national convention; A. C. Mother Conference AME Connections of the two major political parties.

Signers of the call to the meeting include: the Revs. S. L. Corothers of Mother Zion AME church; George H. Sims, president of the Baptist Association of New York and pastor of Union Baptist church; Shelby Rooks of St. James; Thomas S. Harten, Holy Trinity Baptist church, Brooklyn; Leon Sullivan, assistant pastor of Abyssinian Baptist church; R. Nelson of Mount Vernon; Gerald Hamilton, national reporter of the Baptist Association; W. O. Carrington, First AME Zion church, Brooklyn; J. A. Portlock, Bethel AME church; H. B. Norville, superintendent of the Long Island District AME church; R. S. Odin, treasurer of the

C. Clark, pastor Emchurch; C. C. Maxville; Cobeson, Mother Zion; and nes R. Moore, president of ng Island Baptist Associa- K. Fonvielle, president of E Zion Ministers' Alliance York; J. H. Tucker, presupervisor of the Hudson District of AME Zion and S. T. Eldridge, presiof the Baptist Preachers' tion of New York.

Adam Clayton Powell, jr of ian church will be guest along with several other gures.

Convention Call — Kansas City, Mo. Says 'Cast Your Ballot'

Dr. D. V. Jemison Reelected Head of Group in Dallas

9-15-44

By ALMA HENDERSON
The Call's Church Editor

DALLAS. — Meeting in the heart of Texas, battleground for the fight to vote in the South, the National Baptist Convention Inc., in session here last week, urged Negroes everywhere to cast their ballots.

In a resolution presented by Dr. J. C. Austin of Chicago, the convention beseeched Negroes to qualify for this American duty by first registering, then paying poll taxes where required, and finally by voting for "men and issues of your own choice." The convention maintained its non-partisan stand, making no choice between Republicans and Democrats.

The stand on voting was one of the six factors which contributed toward making the 64th annual session of the Baptists held Sept. 6-10 in Fair Park auditorium one of the most outstanding in the history of the organization.

The other five were:

1. The address delivered "Booker T. Washington" night by Arthur W. Mitchell, former congressman from Illinois.

2. The annual address by the president of the convention, Dr. D. V. Jemison of Selma, Ala., given Thursday night.

2. The annual sermon Wednesday morning by Dr. J. L. Horace of Chicago, the minister who made the tour of army camps for the Fraternal Council of Negro churches, and who sent a report of his findings of the deplorable conditions to the War Department.

4. The inspirational addresses and gospel songs by the various ministers and soloists from the churches throughout the many states represented at the convention.

5. The attendance of more than 15,000 delegates and visitors, the largest number to ever attend the convention.

9-15-44

No Halfway Ground

Ex-Congressman Mitchell told the large audience which filled the auditorium Friday night honoring Booker T. Washington, the great educator, that "the question which should confront every thinking American at this time is whether he can consistently preach the virtues of democracy and at the same time hold in his hands a dagger aimed at the head of Negro America when they clamor for democracy at home."

"We must have no halfway ground but must have democracy all the way," he said.

"We are fighting for freedom, we are fighting for the right to live where we choose, we are fighting for security, we are fighting for the right to free enterprise, the right of equality, education and culture, we are fighting for the right to enjoy the fruits of our labor without any form of dictation," the ex-congressman said.

9-15-44

Rather Lose War

He continued by saying, "There are men in the congress of the United States who would rather lose the war than to see democracy extended to the Negro race."

Mitchell told the audience that in his report to the War department he said the cause of the dissatisfaction and low morale of the Negro soldier in army camps was the attitude of the white commanding officers, who because they are white or through ignorance were too prejudiced to be fair in their treatment of the Negro soldiers. Second, the practices of jim-crow and segregation cannot do anything but bring dissatisfaction.

The speaker said he returned south, to Virginia, to live because that was one of the many places where segregation was rampant and he believed he could better fight jim crow. He said he believed he was the first Negro to ever go north, make good and return south to make his home.

The former congressman gave a review of his fight as an American citizen in his case against the Rock Island railroad company, which case he himself argued before the Supreme Court of the United States.

9-15-44

Message of Cheer

He brought a message of cheer and hope and congratulated the convention on being thoughtful enough to honor a man like Booker T. Washington. Mitchell, when he attended Tuskegee, was office boy for Mr. Washington, who paid his first tuition fee.

Mitchell closed by saying, "white people should know the Negro has entered the fight for democracy on a broad front and with an intelligent approach and trusting in God, we will have democracy in Texas. Though held back, we are gathering strength and will go higher than ever before. Keep faith with God and yourself, and you cannot fail."

Mitchell was escorted to the platform by a number of outstanding ministers and Col. West A. Hamilton was introduced by Dr. J. H. Harten of New York. The crowd received him with a loud ovation.

9-15-44

Dr. Jemison, president of the convention, stirred the delegates with his annual address Thursday morning from the subject, "First Step of Reconstruction".

Dr. Jemison said the first step in the world's reconstruction is practiced Christianity.

"A plan for a permanent and lasting peace will not come from Washington, because many of the men there do not know God. You must change people to change conditions," he said.

The 12 rules he gave as a basis of justice and equality, opportunity and fair play for all men are:

(1) That we will have the courage to speak against the wrongs of humanity at home and abroad.

2) That congress will enforce the constitution or cut representation.

9-15-44

(3) That national lawmakers will not be permitted to defy the law in the face of the public and go unchallenged or unpunished.

(4) Law makers should be honest, fair and righteous.

(5) That the railroad administration will not tolerate American citizens to ride in cars of filth.

(6)) That universal and compulsory education will drive out ignorance.

(7) That wherever the same class of work is being done by all groups, the same wages will be paid to all, irrespective of race or color.

(8) That courts of real justice will take the place of gun, pistol, torch and ropes.

(9) That we urge the passage of the anti-lynch bill in order to check the lawlessness on the part of some people as it relates to others.

9-15-44

(10) That industrial opportunities be placed strictly on merit and worth, and not on color and previous conditions.

(11) That honor and respect be accorded all women, with emphasis on the all.

(12) That the Associated Press and any similar organization or newspaper will discontinue coloring their news when our group is affected.

Work on Problem

In his statement on race relations, Dr. Jemison said, "the southern Negro and the southern white man have to work out their problems with each other without interference on the part of anybody."

Following his address, the convention refused to adopt the same after a vigorous protest from Dr. Wendell Ross of Los Angeles, who took exception to the statement that Southern Negroes and whites could work out their own problems. After a retraction of that statement by Dr. Jemison, the report was adopted. The rules of election were suspended over a protest of Dr. Raymond Henderson of California, and the convention almost unanimously reelected Dr. Jemison president for the fourth time.

9-15-44

Dr. Jemison was introduced by the Rev. Sandy F. Ray of Brooklyn, N. Y.

Dr. J. L. Horace, well known minister and fighter for justice of the Negro, said in his annual sermon, "The Negro soldiers are distinguishing themselves on the battlefields under conditions which no other nation would fight and are being treated worse than German prisoners."

Speaking from the subject, "God's Plan for Reconstruction," he continued by saying that reconstruction of tomorrow must be according to the plan of God.

Another Hell

"There has been no hell in America like there is going to be after the war. You cannot sow segregation and reap love, you cannot deny man the right to work and reap a peaceful nation," he said.

"God's plan for reconstruction is not a large army but equality for all men and all men are to be created equal," said Dr. Horace.

The militant minister continued by saying "There is no place in God's plan for segregation and jim crowism."

The speaker told the ministers, delegates and visitors to preach righteousness and stand for the things they know are right.

The welcome program preceded the sermon by Dr. Horace.

Urge Votes

9-15-44

Wednesday afternoon, Dr. J. C. Austin read a resolution urging the people to vote. The resolution read in part:

"Baptist churches, cognizant of the great responsibility that must be assumed by every American in this hour of world drama, beseeches its membership to avail itself of the inalienable right to cast a ballot—to qualify for this American duty by first registering, second, paying poll taxes where required and third voting for the men and issues of your own choice. You are a free agent.

"A consciousness of this must minds and hearts of the Negro not be allowed to lapse from the people when the events of today have become the history of tomorrow. Voting is good. Voting is healthy. Voting is American. Let us commit ourselves before God to do it on every occasion. To this end we formally pledge and dedicate ourselves as Christians in a great democracy."

9-15-44

The convention reported total receipts of $355,868.37; balance, July 1, 1943, $17,685.01; total disbursements, $356,039.97; cash balance June 30, 1944, $17,513.41.

The 65th annual convention will be held in Detroit next year. The delegates voted to go to Detroit instead of Chattanooga, Tenn., which had bid for it.

Dr. T M Chambers, pastor of the Good Street Baptist church was pastor-host to the convention and with the tireless efforts of the hundreds of Baptinsts in Dallas and the cooperation of all the churches, regardless of denomination the delegates and visitors were royally entertained.

12-1944

Lutheria n

White Minister Baptises Negroes

World — Memphis, Tenn.

In Lutheran Church

11-10-44

Three Memphis Negro citizens were baptized last Sunday in the Dixie Homes auditorium, following a religious ceremony conducted by a white minister.

But, the unusual aspect of the occasion is the fact that the two persons baptized became members of a denomination which has not traditionally sought Negro communicants. This especially so in the South. The denomination is the Lutheran Church, which had its beginnings in Germany. Most of its members in this country are citizens of northern or eastern states.

It was last Sunday, November 5 when P. W. Williams, Mrs. Maggie Johnson, and Miss Magnolia Johnson, became members of the Lutheran Church through Baptism and Confirmation.

Previous to last Sunday they had completed a course of instruction in the fundamental teachings of the Bible.

11-10-44

The pastor in charge of the Baptism Service and the instruction class was the Rev. Vernon Koeper of 1155 Beechwood.

The Reverend Koeper received his theological training at Concordia Seminary, St. Louis, Mo., one of the theological seminaries in the United States. Concordia Seminary has become quite well-known to most people of the United States hrough the Lutheran Hour radio Broadcasts of Dr. Walter A. Maier.

From 1937-1944 the Reverend Koeper served the Lutheran Church as missionary to Nigeria, West Africa. This year he was commissioned to preach the Gospel to the colored people of Memphis. He is conducting a Bible Class every Sunday morning at 9:30 and services at 11 a. m., in the Auditorium of the Dixie Homes Housing Project. On Monday evening at 8:30 in the same Auditorium he is holding an informal class for the instruction of those who wish to know more of the Lutheran Church.

11-10-44

The Lutheran Church has been serving the colored people of the United States since 1880 and has congregations in most of the larger cities of the country, including New Orleans, Mobile, St. Louis, Detroit, and Chicago. It has a Teachers Training Academy at Selma, Alabama, and a Junior College, Normal School and Theological Seminary at Greensboro, N. C.

It is also in charge of the religious instruction at the school at Piney Woods, Miss.

For the work in Memphis the Lutheran Church has made available a building fund and as soon as war conditions permit the erection of a church building will be begun for the use of Negro communicants.

In the meantime, services are being held as mentioned above. It stated by a spokesman for the movement this week that anyone who is interested in the Lutheran Church may get in touch with the Rev. Vernon Koeper by telephoning 9-2866 or by writing to im at 1155 Beechwood.

12-1944

Youth Council Made Proposal

Afro American
Baltimore, Md.

Urges End of Central Jim-Crow Jurisdiction

59 AT CONFERENCE

3 Colored Bishops at Kansas City Session

4-29-44

KANSAS CITY, Mo. — The proposal that racial segregation "be removed from the organizational structure" of the Methodist Church will be one of the important issues of the quadrennial general conference of the church which opens here Wednesday.

The plan, which would change the present racial setup, was proposed and adopted by the National Conference of Methodist Youth last September.

Last month the youth council of the conference ordered that the proposal be presented to the general conference.

J.C. Group Formed in '39

The general conference is the highest legislative body of the combined Methodist Church as a result of reorganization in 1939, in which Methodist Episcopal Church, Methodist Episcopal Church South, and Methodist Protestant Church were combined.

Under the present setup, all colored conferences are in what is known as the Central Jurisdictional Conference, over which colored bishops preside. The other five jurisdictions are based on geographical dividing lines.

According to the youth council proposal, colored conferences located within the geographical boundary of any jurisdiction would have membership in that jurisdiction.

4-29-44

3 Bishops at Meet

Three colored bishops and fifty-six colored delegates from eighteen annual conferences are among expected at the sessions.

They are: Bishops A. P. Shaw, The delegates are:

CENTRAL WEST CONFERENCE—E. W. Kelly, Arsonia M. Williams, L. R. Grant, St. Louis, Mo.; George D. Hancock, Kansas City, Kan.

SOUTHWEST CONFERENCE — The Rev. J. H. Taggart, Little Rock, Ark.; Mrs. T. J. Griffin, Hot Springs, Ark.

EAST TENNESSEE CONFERENCE—Dr. John W. Haywood and Prof. M. W. Boyd, Morristown.

TEXAS CONFERENCE—Dr. J. S. Scott and Miles Jordan, Houston; Dr. W. J. King, Atlanta, Ga.; Mrs. P. D. Johnson, Marshall.

TENNESSEE CONFERENCE—Dr. J. C. Johnson, South Nashville; Mrs. M. M. Drake, Nashville.

NORTH CAROLINA CONFERENCE—Dr. R. N. Brooks, New Orleans, La.; Dr. David D. Jones, Greensboro; Prof. C. A. Barrett, Asheboro; Mrs. J. W. Simpson, Leaksville.

LOUISIANA CONFERENCE — Dr. J. W. E. Bowen and Dr. G. W. Carter, New Orleans; Dr. M. S. Davage, Nashville, Tenn.; Dr. J. S. Brazier, Donaldsonville, La.

SAVANNAH CONFERENCE — Dr. Charles W. Prothro, Sylvania, Ga.; A. M. Carter, Augusta, Ga.

SOUTH CAROLINA CONFERENCE—Dr. N. W. Greene, Greenville; Dr. S. M. Miller, Charleston; Dr. C. F. Ferguson, Spartanburg; S. J. McDonald, Sumter; Charles W. Caldwell, Orangeburg; Mrs. Mamie E. Gordon, Dillon.

4-29-44

WASHINGTON CONFERENCE — Dr. Robert M. Williams, Washington; Dr. Edgar A. Love, Jamaica, N.Y.; William E. Fletcher, Parole, Md.; Mrs. Florence E. Gaither, Baltimore.

DELAWARE CONFERENCE — The Revs. D. W. Henry and Leon S. Moore, and Herman D. Brown, Philadelphia; Herbert S. Wilson, Upper Hill, Md.

WEST TEXAS CONFERENCE — Dr. K. W. McMillan, Fort Worth; Dr. Karl E. Downs, Austin; Prof. J. S. Henry, Waco; Dr. S. L. Brown, Dallas.

MISSISSIPPI CONFERENCE — The Rev. A. L. Holland and Mrs. C. A. Williams, Jackson; Dr. J. D. Wheaton, Meridian; R. H. McAllister, New Orleans, La.

ATLANTA CONFERENCE—The Rev. W. Thomas, Atlanta; Prof. Luther E. Brooks, Atlanta.

UPPER MISSISSIPPI CONFERENCE—Dr. E. F. Scarborough, Holly Springs; Prof. R. F. Hunt, Columbus.

CENTRAL ALABAMA CONFERENCE—The Rev. E. M. Jones, Prattville; L. W. Lynn, Gadsden.

FLORIDA CONFERENCE—Dr. H. W. Bartley, Jacksonville; D. A. Boyd, Palatka.

4-29-44

SOUTH FLORIDA CONFERENCE — The Rev. O. A. Burns, West Palm Beach; Dr. J. Harvey Smith, Miami.

BISHOP AND MRS. KING TO SAIL

12-Am. C.

Atlantans and Georgians will view with mingled joy and sorrow, announcement of the projected departure of Bishop Willis J. King and his wife for Liberia, West Africa, early in September, where he will maintain Episcopal Headquarters as Methodist General Superintendent.

Christian Recorder
Philadelphia, Pa.

A Boston University Doctor of Philosophy in his own rights, a minister of the gospel, a teacher of religion in Gammon and a president of Samuel Huston College, Bishop King was called to the presidency of Gammon Theological Seminary in 1932, where he served until his elevation to the Episcopacy last June.

8-31-44

Succeeding to the presidency at stage critical in the institution's proud history, where for the first time, domestic discord had crept in, his was not so much a task of building and recruitment as that of resoring harmony and quieting fears. Today, Gammon faces toward the future in good faith and high courage, with financial encumbrances completely liquidated.

Although his labors were centered on the campus at Gammon, they were by no means confined to it. His keen social awareness and his personable leadership qualities, have built up for him and for colored Americans, a reservior of

That God will bless and keep them through dangers seen and ungoodwill, both in church and civic life throughout the nation.

8-31-44

seen, as they embark upon new-labors and new adventures and return them to us safely shall be our steadfast hope and fervent prayer.

—*Atlanta World.*

Methodist Women Ask Equal Rights For All

Courier — Pittsburgh, Pa.

5-13-44

KANSAS CITY, Mo.—During the discussions on matters pertaining to the Negro in the large committee on the state of the Church, over which Dr. Ernest F. Tittle of Chicago presided, it was learned that the women of the Methodist church had urged the bishops, prior to the opening of the General Conference, to instruct members of the local entertainment committee to make adequate arrangements for the entertainment of the Negro delegates.

It is said they also petitioned church leaders to enact legislation to prevent holding general conferences in cities where equal and adequate facilities could not be guaranteed to all members of the conference. They contended that gatherings of the Methodist church should not be held anywhere unless assurance was obtained that no member of the communion would have to suffer the humiliating embarrassment of discrimination. It was learned that the leader in this movement was Miss Thelma Stevens, a native of Mississippi.

DEBATE ON FLOOR 5-13-44

During a debate on the conference floor Miss Stevens said in part: "We must have equality on a basis of fellowship. I contend that this church of ours has lagged behind in thinking through on many social issues, especially those relating to the Negro. These delaying methods are un-Christian and we should come out now and state frankly the Christian position on the matter. Other colored peoples of the world are looking to this great Methodist church to take the lead in promulgating a true Christian policy and then back it up by Christian action. We must set Christian ideals in motion now."

Following Miss Stevens, Dr. Willis J. King of Atlanta, Ga., told the conference that the acid test is on now and that the race question must be faced honestly and in the Christian spirit. He declared that there is, however, a very wide space between the ideals already espoused and what is practiced. He called on the conference members to put in practice the high ideals propounded.

5-13-44

"NO NEGRO PROBLEM"

One white delegate, whose name was not learned, told the gathering that there was no such thing as the Negro problem. "If there is a problem it is the figment of the white people's imagination—maybe fear," he said. He further contended that no person who claims to be a Christian or real American can conscientiously discriminate against any other human being, regardless of color, without eventually suffering the pangs of remorse.

In a committee meetgi, nin)the In a committee meeting, Dr. Henry Hitt Crane, of Detroit, declared that he could not understand why his Southern brothers felt a "dig" was being taken at them whenever a question discussed involved the Negro. He declared that hoodlumism is rampant in all parts of this country. He concluded with a plea for continuance of the FEPC in this country.

Judge Leslie J. Lyons of Kansas City claimed that the FEPC was a partisan measure and that the Methodist church could not afford to be guilty of endorsing it.

Other religious leaders who did much to foster better race relations included Dr. Albert E. Day, Pasadena, Calif.; Dr. L. O. Hartman, Boston, Mass.; Dr. Ernest F. Tittle, Chicago, Ill.; Dr. Hazel G. Werner, Dayton, Ohio, and Dr. Albert P. Shirkey, San Antonio, Texas.

Methodists Urge Commission To Make Study Of Race Issue

Courier — Pittsburgh, Pa.

OBJECTIVE . . . ULTIMATE ELIMINATION OF PROBLEM

5-13-44

By W. P. BAYLESS, Courier Religious Editor

KANSAS CITY, Mo.—Despite strong efforts by Southern forces to derail and postpone immediate action on the "race question," the issued was "aired" here Friday near the close of the Second Quadrennial General Conference of the Methodist Church.

The Methodists urged "ultimate elimination" of segregation and racial discrimination within their own church; asked that a special commission be appointed to study the problem; and requested that Negroes be given equality in transportation and educational facilities for the Negro.

5-13-44

A STRONG DISSENTER

Mrs. C. M. Simpson of North Texas said it would be a disgrace if they could vote he would have been elected to Congress in his section of the country. He said white people in Congress last fall know the Negro and could do more to build better race relations than people from other sections. He made a long and fervent plea, Henry H. Crane of Detroit, Albert Jere A. Wells, Northern Georgia educator, said colored teachers under his supervision told him that the Geenral conference. Liberal-minded churchmen in favor of more progressive trends in race relations in the proposed measure before the legislation and national-house recommended immediate action on the immigration of Orientals as soon as possible, for the Negro.

5-13-44

SOUTH AS USUAL

Most of the Southerners contended that no action should be taken on the "race question" at this conference, but rather, be-tween now and the next General conference in 1948.

STAND FOR FULL PRIVILEGES

The race relations crusaders emphasized their stand for the Negro, to which end they urge: (1) Foundation of all rights of the Negro, to which end they urge: (1) Formation of more progressive trends in race relations within the Methodist Church are the Rev. Drs. Ernest F. Tittle of Evanston, Ill.; other sections. Albert Hartman of Boston, and many others. However,

A program of action was adopted. It urged a Study commission, looking toward the ultimate elimination of racial discrimination within the Methodist Church, and a peace treaty based on recognition of the equality of races as a fundamental basis of Christian World Order.

Procedures for dealing with racial conflicts were recommended (1) Common responsibility; (2) Corporate influence; (3) Education and (4) Constructive work of the Church in local communities.

Seven Methodist bishops will retire this spring, it was learned just before the close of the conference. There were 762 delegates and an average daily attendance of 2,000 persons at all sessions. Most of the Church's 330,000 Negroes—granted full privileges in General conferences—are segregated into one (Central) jurisdiction for administrative purposes.

REMEDY FOR RACE TENSION

A program of action was adopted by the conference to remedy race tension which includes the following:

Democratization of the church and all its agencies; the election of Negroes to membership on boards and agencies of the church; the appointment of Negroes to the faculties of all church institutions of learning, including the theological seminaries; the election of Negroes to the episcopacy; the establishment of an adequate number of central jurisdiction conferences; the abolition of the central jurisdiction; the creation of an adequate number of annual conferences within the jurisdictional conferences; the transfer of all Negro churches, pastors and members to the annual conferences within the jurisdictional conferences in which they are located; the transfer of all Negro bishops to the episcopal districts of the jurisdictional conferences; the election of Negro bishops to the episcopal districts of the jurisdictional conferences; the abolition of the Negro episcopal districts; the election of Negro district superintendents to preside over districts composed of Negro churches and white churches; the transfer of Negro district superintendents to districts composed of Negro churches and white churches; the abolition of Negro district superintendents; the election of Negroes to membership on the boards of the church; the election of Negroes to membership on the boards of the church; the election of Negroes to membership on the boards of the church

Methodists Insist America Badly In Need Of Good House Cleaning

Daily World — Atlanta, Ga.

Resolution Read By Gammon Prexy

9-28-44

WILMINGTON, Delaware — (SNS) — Demanding that America engaged in a "thorough house cleaning before assuming leadership in world affairs and posing as the champion of small nations and international justice", Methodists of the Baltimore Area meeting in Ezion Methodist Church here also urged that the Christian Church abandon its policy of "keeping out of politics."

Adopting unanimously the report of the committee on the state of the country read by its secretary, Dr. John W. Haywood, president of Gammon Theological Seminary, Atlanta, Ga., the 250 delegates and 300 more visitors at the three-day assembly urged that The Methodist Church pave the way for making Christianity more than "lip service" in its forthcoming Crusade for Christ, a $25,000,000 campaign for rehabilitation, expansion, and evangelism soon to be launched.

NEED BETTER WORLD

The report set forth the following "self-evident and entirely inescapable propositions;"

1. There is absolutely no ground for expecting a better world through the kind of statecraft that has ruled in the past.

2. War, which has been resorted to in the past to settle differences, has proved futile to the nth degree. 9-28-44

3. If the Christian Church has considered politics outside its provinces, it ought to be perfectly clear now that this attitude must be abandoned.

4. Unless the ethic of which the Christian Church is the custodian becomes the rule in individual, national, and international relations, our world civilization is doomed to early suicide.

5. If America merits the hegemony in world affairs to which she aspires, thorough house cleaning on her part in many areas is clearly demanded. It is sheerest hypocrisy for America to pose as the champion of small nations and of international justice while her own minorities are subjected to disparities and proscriptions too numerous and too well known to be mentioned in this connection. We note with hope and encouragement signs of her moving toward justice and equality in some significant areas. The recent Army directive abolishing discrimination in service facilities for enlisted men, and the policy which is being slowly but determinedly followed by FEPC give promise of the things which must obtain in American life before we can lead the world to safer and more peaceful paths. 9-28-44

Bishop Alexander P. Shaw, resident head of the Baltimore Area, presided over the sessions which brought together ministerial and lay leaders from nine states and the District of Columbia. The four Methodist Annual Conferences comprising the Baltimore Area are the Delaware, East Tennessee, North Carolina, and Washington Conferences. Other states included in the territory are, Maryland, West Virginia, Virginia, Pennsylvania, New Jersey, and the New York City metropolitan area.

The Council ordered that a message be sent to the churches of the Area and to the public press declaring that "this is the Church's opportunity to implement the power that is resident in the Christian Gospel and to build on the wreckage of our present world the Kingdom of God."

The Methodists Pronouncement

Daily World — Atlanta, Ga.

The position taken last week by Methodist ministers and lay leaders of the Baltimore Area, calling upon America to "clean-house" at home before attempting to assume leadership in world affairs, is a sign of a healthy growth toward the social interpretation of Christ in our daily living. 9-28-44

Adopting unanimously its report on the State of the Nation, the Methodist resolution scored the evil practices on the home-front; minimized the efficacy of war in settling disputes, deplored the low standard of ethics by which individuals and nations are being governed, finally calling for an abandonment of the church's historic position on "keeping out of politics."

Not merely indicative of a new social awakening in the Methodist ministry, but it is likewise a surprisingly decided advance beyond the thinking of the parent-body of Methodists, whose Jurisdictional conference at Greensboro last June, remained eloquently silent upon such matters, in so far as any public pronouncement was concerned.

On the other hand however, unless they mean by "going into politics" that the minister reserves the right to vote his ownprivate convictions in the choice of a candidate, and that he may, from time to time, review the public record and appraise the various candidates to his congregation or parish, we would not be willing to go along with them in that position. We do not relish the idea of churches lending themselves to political rallies, although some do. We do not advocate the entry of ministers into political races, although some are involved in such races. And we do not think that ministers should allow themselves to be employed as political speakers for any candidate. There it would seem, is the one man in our community, who is specifically being employed and paid to be a man of God—a good man, free from the evils and problems of economic and social life, so as to climb the heights in spiritual living and moral example.

Methodism Moves Forward

Courier — Pittsburgh, Pa.

The action of the delegates of the Methodist Church in conference in Kansas City last week, boldly challenging discrimination because of color and elimination of all racial barriers, was a most heartening development.

When 762 Church leaders take a position of this revolutionary character, it is evidence that the crusading spirit of the Church has not been smothered by commercialism and institutionalism. 5-13-44

The delegates asked that Negroes receive equality in housing, in transportation and in educational facilities, and urged repeal of "discriminatory legislation against immigration and naturalization of Orientals and friendly nations, and as soon as possible, of all nations."

Thus speaks the true spirit of Christianity, which is either a crusading, revolutionary faith, or it is nothing at all.

It is interesting to recall that in the last years of the 18th century and the early years of the 19th century, the Methodist Church was regarded as dangerous by the powers-that-be, because it urged emancipation of slaves and fair play generally for the underprivileged.

That spirit is needed as much today as it was then, because there are forces at large now that are even more dangerous for freedom and democracy than was the institution of chattel slavery.

Using appeals to racial, religious and national prejudices, these sinister forces hope to attain their sinister objectives by spreading jealousy and suspicion and intolerance.

And those forces will win unless the individuals and institutions dedicated to a Christian order take a general stand like that of the Methodists. 5-13-44

Detroit Methodist Conference Throws Open Doors To Negroes

Courier — Pittsburgh, Pa.

6-24-44

SAGINAW, Mich.—The Detroit Methodist conference opened its doors to Negro Methodist churches and ministers in Eastern Michigan and the Upper Peninsula during its current session, offering them full membership and fellowship if they desire.

The Detroit conference's step is the first action of its kind in the history of the conference and the delegates expressed an earnest and sincere desire to eliminate present racial barriers within the boundaries of the conference through the transfer into the Detroit conference of the pastoral charges and ministers of the Lexington conference.

The Lexington conference includes all of the Negro Methodist churches in six Central and Southern States. Nine Negro churches in Michigan, most of them in Detroit, would be affected by the proposed merger. The conference denounced racial segregation as un-christian and recommended that churches open their membership to all persons, regardless of race, color or national origin.

Our Delegates Mum as Woman Blasts JC at Meth. Meet

Afro American — Baltimore, Md.

5-20-44

By B. M. PHILLIPS
Editor, Baltimore AFRO-AMERICAN

KANSAS CITY, Mo.—One of the ringing speeches blasting race discrimination and challenging the church to take the leadership in practicing the Christianity it preaches was made by a white Mississippi woman at the Methodist General Conference here recently.

She is Miss Thelma Stevens, a member of the Christian Social Relations and Social Action, who spoke when the resolution urging the church to hold meetings in cities which will treat all delegates alike, regardless of color, was before the body.

Calling on the delegates to support the resolution as offered, and not the substituted recommendation which would approve meetings in cities where segregated facilities were provided for colored, she said:

No Right to Bar Members

"The amendment means adequate provision will be provided on the basis of discrimination and will be provided only as members of the entertainment committee decide that they are adequate.

"The Methodist Church has no right to permit discrimination or any bars of any of its members. Members of the colored group should be entertained on the basis of equality and fellowship. If we don't do it, how can we expect other groups to do it? 5-20-44

"I wish that we might step out on this issue and do the thing we know is right to do. Every time the chance comes to speak out, we lose our courage. We are facing the post-war world when colored people are looking to the Christian Church for leadership.

Moral Obligation

"It is our moral obligation to do this thing. There are places in the United States where this body can meet without discrimination to any race, and those who desire to see it will vote for this recommendation as submitted. One of the best places to start to build great fellowship is right here in the church."

In great contrast to the speech by Miss Stevens was the silence of colored delegates and leaders, none of whom took the floor during the discussion to support the resolution. 5-20-44

Many of them admitted that they were confused by the language and others stated that they failed to speak out because they knew they would offend white Southerners who were opposed to any statement.

Still others stated that it was better for the whites to take the leadership, as they had been harping on injustices for years.

12-2-4

M. E. Conference Says, 'No Group Is Superior'

Chicago Defender

Chicago, Ill. 5-13-44

KANSAS CITY, Mo.—The Methodist General Conference which ended its 11-day streamlined session here Saturday evening, May 6, adopted two resolutions looking toward the elimination of racial discrimination within the church itself.

The 762 delegates, representing eight million Methodists, adopted a peace plank Friday night which called for the recognition of the equality of races as a fundamental basis of the Christian world order.

Although there was some objection from Southern delegates, the report on "Conditions of Peace," as brought in by the Committee on State of the Church was adopted in its entirety without change. There were four sections: political, racial, economic and religious liberty.

No Group Inferior

The section on race began with the belief that "all men are children of God and brothers of one another. No group is inherently superior or inferior to any other, and none is above any other beloved of God."

It said further: "We stand for the recognition of the rights of the Negro. To this end, we urge:

1. The foundation within our schools and colleges of special courses and activities promoting racial understanding.

2. Equal opportunity in employment, upgrading and conditions of work, in exercise of the full rights of citizenship; in access to professional and business careers, in housing, in transportation, and in educational facilities. We endorse the principles underlying the Fair Employment Practice Committee and urge all agencies involved in the administration of the act to improve that administration."

3. Equal protection through the agencies of law and order.

The report called for the appointment of a Study Commission by the Council of Bishops "to consider afresh the relations of all races included in the membership of the Methodist church and to report to the General Conference in 1948." In asking for the creation of the Study Commission, the report said, "We look to the ultimate elimination of racial discrimination within the Methodist church."

5-13-44

When the report was brought to the floor of the convention, the Rev. Guy F. Jones, white, delegate of Marshall, Texas, opposed the inclusion of the statement, "We look to the ultimate elimination of racial discrimination . . ." He said that by such a statement, the church admits that it has discrimination. He did not feel the church should make such an admission. He suggested as an amendment, "Progress has been made and we look to the ultimate elimination of misunderstanding."

Negro Against Amendment

Another Texan, the Rev. Julius S. Scott, Negro, pastor of the Trinity Methodist church in Houston, spoke against the amendment, saying that "there is much to be lost and nothing to be gained by closing our eyes to the facts."

Dr. Ernest Tittle of Evanston, Ill., chairman of the Committee on State of the Church, defended the original statement. "Soviet Russia," he said, "has abolished discrimination by law and labor unions of our country are going further to stamp out racial discrimination than Protestant churches in America. We cannot afford to let it be reported that the Methodist church does not look to the ultimate abolishing of discrimination."

5-13-44

The report was passed as presented by Dr. Tittle and the amendment of Rev. Jones was defeated.

Another report from Dr. Tittle's committee on the race question did not fare so well. It dealt with segregation against Negro delegates at church meetings. As a direct slap at the segregation and discrimination suffered by Negro delegates at the hands of Kansas City restaurants, hotels and cafes, the Committee on State of Church presented the following resolution:

"We recommend that committees arranging general meetings of the church seek to locate such meetings in places where entertainnment can be provided without distinction on the basis of race."

This report met a stream of opposition from southern delegates. The Rev. John E. Stephens of Corinth, Miss., urged an amendment to read that the church would meet "only in places where adequate and suitable entertainment can be provided for all delegates and representatives of the church."

The amendment was supported by Fred D. Stone, Methodist publishing agent, Chicago, and the Rev. W. Marvette Curtis of Pensacola, Fla., delegate from the Alabama conference. Curtis, aged and southern in appearance, outlook and speech, pled with the conference not to insist upon entertainment "without distinction as to race" and to adopt the amendment. "There are many places," he said, "where the amendment will just fit. We down in Alabama can provide 'suitable and adequate' entertainment but not along the line of the original report. Don't move us so fast!"

He referred to his great love for his "colored brethren" and to his "old black mammy" who nursed him. "Evolution is a wonderful thing," he said, "but it is said that it took the Lord a long time to make heaven and earth."

M. E.

Woman Hits Back

A strong speech against the amendment and in favor of the original report was made by Miss Thelma Stevens of the woman's division of the board of missions. "The Methodist church has no right," she said, "to permit discrimination against any of its members either by law or by custom and practice.

5-13-44

"We keep talking about this thing, we keep trying to do something about it, but every time something is suggested that we can do, we lose our courage. If a great Methodist church made up of eight million members cannot recognize the necessity of having all its members entertained on a basis of equality, then how can we expect to build a Christian world?"

Negro Delegates "Asleep"

The original report lost and the amendment prevailed calling for "adequate and suitable" entertainment for Negro delegates. Many Negro delegates voted for the amendment, unmindful of the danger in its wording. Joyous at the removal of the word "seek" in the original report, they supported the amendment and left the way open for discrimination and segregation as has been the custom in the past. What is "adequate and suitable" for the Negro delegates will be determined by the Entertainment Commission to which body the Rev. R. Gammon Morris of Cincinnati, Ohio, was named to serve for the next quadrennium.

Two delegates from Liberia arrived in Kansas City by plane Monday to attend the conference. They were the Rev. Thomas Ebenezer Ward, president of the Liberia college, Monrovia, and Charles E. Cooper, Monrovia lawyer, lay delegate. They flew 8,000 miles to take their seats in the general conference, leaving Liberia Thursday, April 27, by clipper and arriving in New York the following Sunday. They were introduced to the general conference Tuesday by Dr. Ralph E. Diffendorfer, New York, secretary of the board of missions. Rev. Ward is a graduate of Wilberforce university.

The Rev. Benjamin C. Robeson of New York, brother of Paul Robeson, addressed the general conference Monday morning, May 1, as a fraternal delegate from the A.M.E. Zion church. He left the following day for Detroit to attend the general conference of his own church.

Although none of the Negro bishops presided at the business sessions of the conference, they presided at the morning devotional exercises and at the Hour of Evangelism in the afternoons.

Bishop Robert E. Jones presided

5-13-44

at the International Night program Sunday evening, April 30, which drew the largest attendance of the entire conference. Bishop Alexander P. Shaw presided at the Evangelism hour Saturday, April 27, and on Friday's Evangelism program Dr. John W. Haywood, president of Morristown college, Tennessee, was the speaker.

Bishop Lorenzo H. King was the leader of the morning devotional service Friday morning. Dr. Thomas E. Ward of Monrovia was the Upper Room Hour speaker Saturday morning, May 6, and Dr. David W. Henry of Philadelphia was the Hour of Evangelism speaker on the same day. Bishop Shaw led the devotional services Friday, May 5. Bishop King was the Upper Room speaker on May 4.

Dr. John Haywood was elected one of the secretarial assistants and sat at the secretary's table on the platform at all sessions of the conference.

Music during the first week of the conference was provided by the Boston university Seminary Singers. In the group was a Negro, Evans Crawford of Temple, Texas.

The Methodist church voted to continue cooperation with the Colored Methodist Episcopal church through the Commission on Counsel and Cooperation with the C.M.E. church." A proposal was presented by the Rev. Edgar Love of New York, executive secretary of the department of Negro work, board of missions, that the C.M.E. church be invited to unite with the Methodist church since the C.M.E.s historically are definitely related to the Methodist church. His proposal was referred to the Interdenominational committee.

5-13-44

Eye Greensboro Confab

Delegates left the general conference with all eyes on the jurisdictional conference to be held June 8-11 at Bennett college, Greensboro, N. C. Three bishops, instead of two as previously scheduled, will be elected. The general conference voted to make the Liberian conference a part of the Central jurisdiction and to send a bishop to Africa. The other two bishops will fill vacancies created by the retirement of Bishop Jones and the death in 1940 of Bishop W. A. C. Hughes.

Many aspire to the Episcopacy but none would openly declare their candidacy for Bishop. Among those spoken of as "probables" are Dr. Robert N. Brooks, New Orleans, editor of the Christian Advocate, central edition; Dr. John W. Haywood; Dr. Willis J. King, president of Gammon Theological Seminary; the Rev. Edward W. Kelly, pastor of Union Memorial church, St. Louis; Rev. R. M. Williams, pastor of the Asbury church in Washington, and Dr. Edgar A. Love of the board of missions.

The Day

5-27-44

Post Mortem on the Methodist Conference

Balt., Md.

AFRO-AMERICAN

By B. M. PHILLIPS

Methodist Shenanigans

If Methodist church members have any idea that their duly elected delegates to the General Conference are vocal, they are most certainly wrong.

At the General Conference held recently in Kansas City, Mo., burning racial issues were before the house, namely segregation in the church and jim-crowing of delegates to church meetings, but few colored representatives spoke out on either.

Those who did rise to speak suggested that the conference send greetings to other church meetings; that a message of condolence go to the family of Secretary of the Navy Knox (who refused colored men and women a square deal); that a prayer be offered for men in the armed forces.

The exceptions:

Lafayette Harris, president of Philander Smith College, who asked continuation of the student loan fund; Julius Scott of Texas, who urged passage of an amendment to eliminate racial discrimination;

Dr. Willis J. King, president of Gammon Theological Seminary, who warned that the Christian Church is doomed unless it faces the race issue.

3-27-44

Church Politicians

I asked a number of delegates their reasons for being mum. They told me that for the most part delegates to the General Conference are the church's politicians, who are not concerned enough about such questions as race discrimination to speak out in a body where they might be tagged "reactionary."

They don't squawk too loudly about poor facilities available for colored delegates because they want to be considered "good fellows," and "go along" with their Christian(?) brethren.

The various annual conferences are responsible for electing delegates to the General Conference, where intelligent, forthright, vocal representation is important.

They should keep the Kansas City meeting in mind when the time comes to elect the next General Conference delegates.

From what I was able to observe at the Kansas City meeting, there is entirely too much satisfaction on the part of colored leaders with the status quo in the Methodist Church.

One reason the matter of the segregated jurisdictional setup (which places the majority of the 300,000 colored members under one Episcopal head regardless of geographical location) was not pressed harder is that many colored are opposed to any change.

They agree with white Southerners that the jim-crow set-up gives them more opportunities for advancement (i.e., chance for election to the bishopric and service on boards and commissions.)

They contend that they would not have these if they were assigned to jurisdictions on the basis of location because they would be "swallowed up."

Some others go still further. They argue that unity of the Methodist Church is more important.

They do not worry about segregation because they think Christianity can be practiced on a jim-crow basis, which is what the Methodist Church is doing now!

The third verse, which I would recommend for the enlightment of those of a black man, Christians(?) who still practice bigotry and hate, says:

You who have dreams of human brotherhood,
The time has come for you to teach us how
To have the faith so little understood
For all the living world is neighbor now.

What the South Does

On the B. and O. train from Chicago to Baltimore, Sunday, six-teen dirty, poorly clad youths entered the diner.

They were en route from Jackson, Miss., to Bainbridge Naval Training Station, Md., to begin their boot training.

Some of them appeared not to understand why they were put on the rights of colored men. These men did not know how to use a knife and fork, much less a napkin, and were obviously embarrassed.

In Mississippi, little value is placed on a black man. Their skins are black. Their rights are bad as it is, they get a chance!

By the Boot Strap

I like this passage in Betty Smith's popular novel, "A Tree Grows in Brooklyn:"

"A person who pulls himself up from a low environment via the bootstrap route has two choices. "Having risen above his environment, he can forget it; or, he can rise above it and never forget it and keep compassion and

GI's Send Hellos

Mildred Cousens pens a poem: "You Who Have Dreams," in the current issue of the Chris-

Methodists For Race Equality

Call—Kansas City, Mo.

Endorse FEPC At Convention In Kansas City

5-12-44

Proclaiming its belief in the equality of races, the Methodist church in its general conference Friday, May 5, adopted a three-fold decoration on the rights of Negro citizens. The conference closed Saturday.

"We stand for the recognition of the rights of the Negro," the churchmen stated in a peace plank which set up racial equality as a fundamental basis of the Christian World Order.

"We believe that all men are children of God and brothers one of another. No group is inherently superior or inferior to any other and none is above any other beloved of God," the declaration continued.

"Conditions of Peace" Report

To this end, the Methodists urged:

1. The foundation within our (Methodist) schools and colleges of special courses and activities promoting racial understanding.

2. Equal opportunity in employment, upgrading and conditions of work; in exercise of the full rights of citizenship; in access to professional and business careers; in housing; in transportation and in educational facilities. We endorse the principles underlying the Fair Employment Practice Committee and urge all agencies involved in the administration of the act to improve that administration.

5-12-44

3. Equal protection through the agencies of law and order.

Although there was some objection from southern delegates, the report on "Conditions of Peace," as brought in by the committee on state of the church was adopted in its entirety without change.

The report also called for the appointment of a Study Commission by the Council of Bishops "to consider afresh the relations of all races included in the membership of the Methodist church and to report to the General Conference in 1948." In asking for the creation of the Study Commission, the report said, "We look to the ultimate elimination of racial discrimination within the Methodist church."

5-12-44

Resolution Presented

When the report was brought to the floor of the convention, the Rev. Guy F. Jones, white delegate of Marshall, Texas, opposed the inclusion of the statement, "We look to the ultimate elimination of racial discrimination ....." He said that by such a statement, the church admits that it has discrimination. He did not feel the church should make such an admission. He suggested as an amendment, "Progress has been made and we look to the ultimate elimination of misunderstanding."

Another Texan, the Rev. Julius S. Scott, Negro pastor of the Trinity Methodist church in Houston, spoke against the amendment, saying that "there is much to be lost and nothing to be gained by closing our eyes to the facts."

5-12-44

Dr. Ernest Tittle of Evanston, Ill., chairman of the Committee on State of the Church, defended the original statement. "Soviet Russia," he said, "has abolished discrimination by law and labor unions of our country are going further to stamp out racial discrimination than Protestant churches in America. We cannot afford to let it be reported that the Methodist church does not look to the ultimate abolishing of discrimination."

The report was passed as presented by Dr. Tittle and the amendment of Rev. Jones was defeated.

5-12-44

Another report from Dr. Tittle's committee dealt with segregation against Negro delegates at church meetings. As a direct slap at the segregation and discrimination suffered by Negro delegates at the hands of Kansas City restaurants, hotels and cafes, the Committee on State of Church presented the following resolution:

Pleads With Conference

"We recommend that committees arranging general meetings of the church seek to locate such meetings in places where entertainment can be provided without distinction on the basis of race."

This report met a stream of opposition from southern delegates. The Rev. John E. Stephens of Corinth, Miss. urged an amendment to read that the church would meet "only in places where adequate and suitable entertainment can be provided for all delegates and representatives of the church."

The amendment was supported by Fred D. Stone, Methodist publishing agent, Chicago, and the Rev. W. Marvette Curtis of Pensacola, Fla., delegate from the Alabama conference. Curtis, aged and southern in appearance, outlook and speech, plead with the conference not to insist upon entertainment "without distinction as to race" and to adopt the amendment.

5-12-44

"There are many places," he said, "where the amendment will just fit. We down in Alabama can provide 'suitable and adequate' entertainment but not along the line of the original report. Don't move us so fast!"

He referred to his great love for his "colored brethren" and to his "old black mammy" who nursed him. "Evolution is a wonderful thing," he said, "but it is said that it took the Lord a long time to make heaven and earth."

Amendment Prevailed

The strongest speech against the amendment and in favor of the original report was made by Miss Thelma Stevens of the womans division of the board of missions. "The Methodist church has no right," she said, "to permit discrimination against any of its members either by law or by custom and practice."

5-12-44

"We keep talking about this thing, we keep trying to do something about it, but every time something is suggested that we can do, we lose our courage. If a great Methodist church made up of eight million members cannot recognize the necessity of having all its members entertained on a basis of equality, then how can we expect to build a Christian world?"

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Joyous at the removal of the word "seek" in the original report, they supported the amendment and left the way open for discrimination and segregation as has been the custom in the past. What is "adequate and suitable" for the Negro delegates will be determined by the Entertainment Commission to which body the Rev. R. Gammon Morris of Cincinnati, Ohio, was named to serve for the next quadrennium.

5-12-44

No Negro delegates took part in the debate.

Dr. Willis J. King, president of Gammon Theological Seminary, spoke after the amendment was passed on the general subject of how the church would measure up on the race question.

Dr. M. Lafayette Harris, president of the Philander Smith college, Little Rock, took the floor earlier Wednesday evening to plead for the inclusion of scholarships for Methodist youth in the report of the committee on education.

Two delegates from Liberia arrived in Kansas City by plane Monday to attend the conference. They were the Rev. Thomas Ebenezer Ward, president of the Liberia college, Monrovia, and Charles E. Cooper, Monrovia lawyer, lay delegate. They flew 8,000 miles to take their seats in the General conference, leaving Liberia Thursday, April 27, by clipper and arriving in New York the following Sunday.

They were introduced to the General conference Tuesday by Dr. Ralph E. Diffendorfer, New York, secretary of the board of missions. Rev. Ward is a graduate of Wilberforce university.

Addresses General Conference

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5-12-44

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To Continue Cooperation

Bishop Lorenzo H. King was the leader of the morning devotional service Friday morning. Dr. Thomas E. Ward of Monrovia was the Upper Room Hour speaker Saturday morning, May 6, and Dr. David W. Henry of Philadelphia was the Hour of Evangelism speaker on the same day. Bishop Shaw led the devotional services Friday, May 5. Bishop King was the Upper Room speaker on May 4.

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Probable Candidates

Delegates left the General conference with all eyes on the Jurisdictional conference to be held June 8 to 11 at Bennett college, Greensboro, N. C. Three bishops, instead of two, as previously scheduled, will be elected. The General conference voted to make the Liberian conference a part of the Central jurisdiction and to send a bishop to Africa. The other two bishops will fill vacancies created by the retirement of Bishop Jones and the death in 1940 of Bishop W.A.C. Hughes.

Many aspire to the Episcopacy but none would openly declare their candidacy for Bishop. Among those spoken of as "probables" are Dr. Robert N. Brooks, New Orleans, editor of The Christian Advocate, central edition; Dr. John W. Haywood; Dr. Willis J. King, president of Gammon Theological Seminary; the Rev. Edward W. Kelly, pastor of the Union Memorial church, St. Louis; Rev. R. M. Williams, pastor of the Asbury church in Washington; and Dr. Edgar A. Love of the board of missions.

5-12-44

LIGHTS and SHADOWS

By DWIGHT HOLMES

The Methodists Fumble

Reports from the recently-held General Conference of the Methodist Church indicate that it did not go forward on the race issue. In 1845 it went a long way forward by denouncing slavery even at the cost of splitting asunder the Northern and Southern constituent conferences.

But the stalwarts of pre-Civil War days were willing to pay even that price for their convictions. It was clear to them that if any denomination expected to maintain its moral integrity it had to stand square on questions of basic human relationships.

But times and men change. A few years ago some people thought that it was about time for the Methodists to get together again. I understand that a call was sent out to all denominations with "Methodist" as part of their designation, to meet for the purpose of effecting reunion.

It is said that the African Methodist Episcopal and the African Methodist Episcopal Zion Churches, two independent colored denominations, did not receive their invitations, but I am not certain about that.

I do know, however, that when the reunion was at last effected, the Central Jurisdiction, the colored conference, was retained. Second, as part of the union, a city and denominations where the conference met in a city with basic organization of the church was the price that the staunch old colored delegates were seriously embarrassed in procuring accommodations.

This happened, despite a previously adopted policy to the effect that the General Conference would not be held in places where this might occur.

Third, the body adopted a new but toothless declaration of principles relative to the accommodation of colored delegates which left things right back where they started from.

This seems like retrogression instead of progress on one of the most insistent and burning questions of the day.

Jim-Crow Jurisdiction

The youth movement of the Methodist Church and other forward-looking churchmen, realizing that this jim-crow setup was not in keeping with the fatherhood of God was at last effected, came upon the scene. Indeed, brotherhood cannot be established on any other basis. Unless it accepts this task at all. For the church must be the establishment of human brotherhood here on earth without regard to traditional attitudes and prejudices.

As a Methodist, I am sorry for its action in this. But I cannot sway my allegiance because, on this question, all other organization and thus sell its birthright for a mess of pottage. But I still have faith.

Just Like Retrogression

First, the Central Jurisdiction, containing all the colored conferences, was retained. Second, as part of the union, the conference met in a city and the church will find its only job under circumstances where the colored delegates will be taken over by labor unions or some other problem by the churches.

They too often say "Jesus let me down" and still think that the price too high at the time it was paid and still think so. For the principal task of the church must be the establishment of human brotherhood here on earth without regard to traditional attitudes and prejudices.

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12-1944

The Jurisdictional Conference

World — Memphis, Tenn.

The speed and dispatch with which the work of the Central Methodist Jurisdictional conference was carried forward at Greensboro last week is a great tribute to the leadership of Negro Methodists in the Jurisdiction and is indicative of a solemn sense of their obligations and responsibilities to provide intelligent and courageous direction for their constituents in these troublous times and in the post-war world.

6-16-44

In four brief days, the conference inaugurated and perfected far-reaching plans and programs for its 336,000 constituents, discussed and enlarged upon its program and schedule of Relief and Pensions for its retired, superannuated ministers, elevated three favorite sons to the Episcopacy, and named, down to the last office, all officials and committees who are charged with responsibility to bring their particular functions into a fruitful harvest. And the decorum attending the entire conference, especially the election of bishops, could scarcely be improved upon. In all, Methodists may express a pardonable degree of pride in their achievements at Greensboro and as an integral part of the comprehensive whole among 8 million Methodists throughout the world, they may well feel proud of their work and their record.

On the other hand, without appearing to be harsh, we would like to make one specific criticism of the conference. We believe the Methodist body made a serious omission and blunder when they failed to make any public pronouncement or to take any action, commending the United States Supreme Court decision invalidating the White Democratic Primaries and urging their constituents to take advantage of this momentous decision by exercising their right of the franchise. It is true that the Episcopal address, delivered by Bishop Shaw urged "full citizenship and economic opportunities for Negroes", but a closer reading and study of the pronouncement will disclose that it is far too general to have specific meaning and substance for our people. Such a resolution, giving the conference official viewpoint, could not fail to inspire confidence and give direction to its constituents.

6-16-44

And finally, let us hope the day has passed, when ministers and spiritual leaders will take refuge from their responsibilities by whispering up that old platitude that we "should stay out of politics." It would be just as logical to say that we must breathe the same air which our people are breathing, since it is contaminating. Rather, we think they can safely and logically follow the sentiment expressed by Dr. Roy L. Smith, great Methodist editor of the Central Northern Advocate, who said in addressing the conference: "Some people say we should stay out of politics. But I say my job is to fight sin and evil, and if they hide themselves behind dirty politics, I'll go there and fight them." That is as it should be. And in the future, we hope the ministers and other spiritual leaders, including bishops in all denominations, will sense the importance of their high mission to preach and espouse a social gospel with no less fervor than the spiritual message.

M.E.

Methodist Conference Attracts 1,000

Journal + Guide

Norfolk, Va.

Dr. J. W. Haywood Reelected Secretary

6-17-44

By J. ANDREW BOWLER
Journal and Guide Staff Writer

GREENSBORO, N. C. — The Central Jurisdictional Conference of the Methodist Church convened Thursday, June 8-11, at Bennett College for the second quadrennium with one hundred and twenty-five elected delegates seated.

More than 1,000 fraternal representatives of other communions, connectional representatives from general organizations of the Methodist Church of which the jurisdiction is a part, and local Methodists of both races filled the chapel auditorium to capacity.

The Thursday evening session featured an address by Bishop Lorenzo King, of the Atlanta Area, and brief messages by two fraternal delegates from Liberia, Prof. Thomas E. Ward and Charles E. Cooper, both of Monrovia, were the only two overseas representatives of Methodism present.

EPISCOPAL ADDRESS BY BISHOP A. P. SHAW

One of the most important functions of the jurisdictional conference took place Friday morning when delegates heard Bishop Alexander P. Shaw read the episcopal address, the document which largely guides the body in its acts of deliberations.

Friday night's session featured "Women and Youth Night," with Mrs. J. W. E. Bowen, of New Orleans, president of the Louisiana conference Woman's Society, presiding. Programmed for addresses were Mrs. Lillian V. Warrick, speaking for the woman's section, and President Karl E. Downs, of Samuel Houston College, Austin, Texas, for youth. The Rev. John A. Green, of Nashville, Tenn. youth secretary in the local church division of the board of education, presided over the youth section program.

Organizational routine followed the service of holy communion Thursday morning. Administering the communion were Bishops R. E. Jones, Alexander P. Shaw, and Lorenzo H. King of the Central Jurisdiction, and Bishop C. O. Russell, of the Colored Methodist Episcopal Church.

6-17-44

DR. HAYWOOD RE-ELECTED

Dr. J. W. Haywood, president of Morristown College, Morristown, Tenn., was re-elected secretary. He named the following assistants: L. W. Lynn, Gadsden, Ala. Mrs. P. D. Johnson, Marshall, Texas; W. Scott Chinn, New Orleans, La.; J. S. Henry, Waco, Texas C. E. Queen, Washington Mrs. M. M. Drake, Nashville, Tenn.; C. A. Barrett, Asheboro and L. H. Lightner, Denver, Col. President David D. Jones of Bennett College, was re-elected treasurer.

The conference ordered telegrams of appreciation sent to Mrs. Henry Pfeiffer, New York philanthropist, whose generosity has made Bennett College one of the South's most outstanding Negro institutions of learning.

6-17-44

Bishop Shaw presided over the afternoon session when fraternal greetings and messages were brought by Bishop W. J. Walls, of Chicago, representing the A. M. E. Zion Church; Bishop B. G. Shaw of Birmingham, Ala.; also of the A. M. E. Zion Church, and Dr. Elmer T. Clark, editor of World Outlook, missionary organ of national Methodism, who brought greetings from the national board of missions and church extension and spoke in the interest of a jurisdictional historical association.

Greetings were sent to the Northeastern jurisdictional conference in simultaneous session at Ocean Grove, N. J.

ROLAND HAYES SINGS

The better part of Friday and Saturday sessions was devoted to the balloting for the bishops elect with the major businesses attended to and completed in time to receive Roland Hayes, tenor, with his accompanist Reginald Boardman, in a song recital at 8:15 p. m. Saturday in Pfeiffer Chapel.

6-17-44

The consecration ceremony of Bishops-elect Kelly, King and Brooks was solemnized in the chapel on Sunday afternoon at 3 o'clock.

Bishop R. E. Jones Retires After 24 Years Service

Journal + Guide — Norfolk, Va.

6-17-44

GREENSBORO, N. C. — For 24 years Bishop Robert Elijah Jones, who was retired at the 1944 session of the Central Jurisdictional Conference has been one of the interesting and forceful personalities of the Methodist Church.

His contributions to the church at large as well as to his race have been acclaimed by white leaders as those of "a statesman, a fearless leader, scholar, a wise administrator, a diplomat, a profound and a Christian gentleman."

BORN IN GREENSBORO, N. C.

Bishop Jones was head of the Columbus, Ohio area. The

ferences over which he had supervision are the Central West, Mississippi, Upper Texas, Southwest, Texas, Mississippi and West Texas conferences; the Central Jurisdiction, the unit of the Methodist Church which embraces the Negro Conferences.

Robert Elijah Jones was born in Greensboro, N. C., Feb. 19, 1872. He is an A. B. and a B. D. from Gammon Theological Seminary, Atlanta, Ga. He has received honorary degrees from Wesleyan University, Howard University, Morgan College and Lincoln University.

Valena C. MacArthur of Bay St. Louis, Miss., on Jan. 2, 1901. Their children were: Grace, and Robert Elijah. His He has beensecond marriage, 1920, was to Miss H. Elizabeth Brown of New Their children Federal Council of Churches of Christ in America: William McDowell and Methodist Ecumenical Commission Relations; the Commission on Interdenominational Relations of the Methodist Episcopal Church and of the interracial committee on the Boy Scouts of America.

FIVE GENERAL CONFERENCES

Prior to his election to the Episcopacy in 1920 Bishop Jones was a member of five general conferences. He was awarded the Herman Foundation Bronze medal in 1927 and the gold medal in 1929 for religious service.

He was married first to Miss

Negro Bishops and Delegates Participate On Methodist General Conference Programs

Call-Kansas City Mo
5-5-44

The Methodist general conference, in session at the Municipal auditorium, moved into its second week with Negro delegates active on the committees, where the important work of the conference actually is done.

Although the Negro delegates have met discrimination in Kansas City's municipal auditorium and in the restaurants and hotels of the city, they are experiencing a wholesome integration within the conference itself.

On Platform

At the secretary's table on the platform at all business sessions sits Dr John W. Haywood, president of Morristown college in Tennessee. He was elected at the opening session Wednesday, April 26, as one of the secretarial assistants assigned to Nonconcurrent reports.
5-5-44

Bishop Robert E. Jones presided at the international night program Sunday evening which was the most largely attended session of the entire conference. Speakers were Bishop W. Y. Chen of China, Bishop Eleazer Guerra of Mexico and Bishop J. Waskom Pickett of India.

Music was provided by six choirs including the Boston University Seminary Singers and the Centennial Methodist choir directed by J. Oliver Morrison.

Message By Short Wave

Bishop Alexander P. Shaw of the Baltimore area presided at the Hour of Evangelism in the Music hall Saturday afternoon. Or Friday's Evangelism program, Dr. Haywood was the speaker.

Bishop Lorenzo H. King of the Atlanta area was the leader of the devotional service Friday morning. Each morning a devotional service precedes the opening of the business session with a different bishop in charge each day.

The Rev. R. Gammon Morris of Cincinnati presented a resolution Friday morning calling for the broadcasting by radio, including short wave, of a message to the boys in the armed forces. It was adopted by the general conference.
5-5-44

Memorials Presented

Two Memorials (resolutions) on race relations have been presented to the Committee on the State of the Church which has not yet made its report. The National Conference of Methodist Youth Fellowship has presented a plea for the ending of segregation in the church through the placing of the majority of Negro members in the Central jurisdiction. Dr. Ralph W. Sockman of New York has presented a memorial calling for better race relations within the church.

The conference, which opened April 26, is scheduled to end on Sunday, May 7. Jurisdictional conferences will be held thereafter for the election of bishops and members to the various church boards. The Central jurisdiction will meet at Greensboro, N. C., June 8.

Oldest Lay Delegate

The Central jurisdiction has one or more representatives on every board and commission in the church.

The oldest lay delegate in point of years of attendance is Herbert J. Wilson of Pocomoke, Md., who attended every general conference of the Methodist Episcopal church from 1900 to the unification in 1939 and was at the first conference of the united church in 1940. A retired school superintendent, Wilson was the first Negro to serve as a justice of the peace in Maryland. He is a delegate from the Delaware conference.

The first Negro fraternal delegate to appear before the general conference was the Rev. Benjamin C. Robeson of New York, brother of Paul Robeson, the world-famous singer and actor. The Rev Mr. Robeson representing the A. M. E. Zion church addressed the conference Monday morning.

3 New Bishops For Methodists

Courier—Pittsburgh, Pa.
6-17-44

GREENSBORO, N. C.— Three bishops were elected last week at the Central Methodist Jurisdictional conference, and Bishop Robert E. Jones, who had reached the retirement age of 72, after serving 24 years in the College of Bishops, was retired.

The new bishops are Dr. Willis J. King, former president of Gammon Theological seminary, Atlanta, Ga., elected on the first ballot to serve in Liberia; Dr. Robert N. Brooks, editor of the Central Christian Advocate, elected on third ballot late Friday night, and Dr. E. W. Kelley, pastor of Union Methodist church, St. Louis, Mo., elected Saturday noon on the fifth ballot.
6-17-44

WOMEN LEADERS

The women chosen as members of the board of the Women's Society of Christian Service were Mrs. G. W. Carter, New Orleans, La.,; Mrs. D. H. Hargis, Easton, Md.,; Mrs. David D. Jones, Greensboro, N. C., and Mrs. Mamie E. Gordon, Dillon, S. C.

Among the candidates for the bishopric were Dr. R. M. Williams, Washington, D. C.; Dr. D. W. Henry, Philadelphia, Pa.; Dr. J. W. E. Bowen, New Orleans, La.; Dr. J. W. Haywood, Morristown, Tenn.; Dr. J. W. Farmer and a score of other prominent ministers.
6-17-44

Dr. J. W. Haywood was re-elected secretary of the conference by acclamation, as was also Dr. David D. Jones as treasurer. Four Episcopal residences were announced as follows: Atlanta, Ga., Baltimore, Md., Columbus, Ohio, and New Orleans, La. The Episcopal committee okayed the character of Bishops A. P. Shaw and L. H. King.

COLORFUL VISITORS

Among visitors were Bishops W. J. Walls and B. G. Shaw of the AME Zion Church; C. L. Russell of the CME Church; Clare Purcell of Charlotte, N. C., and H. Lester Smith of Cincinnati, Ohio; Dr. R. L. Smith, editor of the Christian Advocate, Chicago; Dr. S. H. Sweeney, pastor of St. Mark, and Dr. C. Y. Trigg, pastor of Salem, both of New York City; Dr. E. W. Rakstraw, of Los Angeles; Dr. Charles Warren of Oakland, Calif.; the Rev. W. H. Bass, USO director, Pittsburg, Calif.; the Rev. and Mrs. R. M. Foy, and the Rev. J. O. Williams of Pittsburgh, Pa.

The Rev. E. W. McMillan, pastor of Central, Atlanta; the Rev. J. A. Baxter of Gainesville, Ga.; the Rev. A. L. Dickerson of South Atlanta, and Mrs. C. Y. Trigg of New York City were other visitors.

The conference closed Sunday afternoon following the consecration of the new bishops.

Jim Crow At Methodist Conference Forces Minister To Eat In Saloon

Informer—Houston, Texas
5-13-44

By LUCILE BLUFORD

KANSAS CITY, Mo.—(ANP) — Although no racial issue has yet reached the floor of the Methodist General conference in session at the municipal auditorium here, the question of discrimination is uppermost in the minds and frequently on the lips of the 56 Negro delegates and nearly 100 visitors in attendance.

No Eating Provision Made

The neglect of the local entertainment committee to provide for eating facilities for the Negro delegates near the auditorium has created a problem which may be brought to the floor of the convention.

There is no place in the downtown area where Negro delegates and visitors can get more than a cup of coffee, a bottle of soda pop, a hot dog or hamburger—and they must eat those standing up.

The Rev. E. Gammon Morris, pastor of the Calvary Baptist church of Cincinnati and a delegate from the Lexington conference, and another delegate were refused service at several restaurants near the auditorium. Extremely hungry, Morris finally went into a bar, and said to the manager, "I am a Methodist preached and I'm hungry. All I want is a sandwich. Will you serve me one?" He got his sandwich.
5-13-44

Morning sessions begin at 9:00 a.m., and adjourn around 12:30 for lunch. Committee meetings, where the most important proceedings take place, begin at 2 p.m.

Forced to go Two Miles

While white delegates can walk two or three blocks to their hotels or to numerous cafes and restaurants near the auditorium, Negroes either must eat hamburgers and hot dogs at the lunch stand in the auditorium or go two miles to the Negro section for lunch and eat hastily in order to get back to committee meetings.

Complaints have been registered by delegates ever since the day after the conference opened, but so far nothing has been done to relieve the situation. On the opening day, Wednesday, luncheon tables were set up in the auditorium and full meals served but it was closed the next day because the concessionaire said he was unable to make enough money to continue it.

Many delegates, not knowing of the custom of Kansas City restaurants or not serving Negroes, have gone into downtown cafes and have been insulted Some have been invited to "eat in the kitchen." Others have simply been told, "We do not serve Negroes."
5-13-44

At the lunch stand in the auditorium, which sells pop for 10 cents and hot dog and hamburger sandwiches for 15 cents, standing up, the custom was to serve white patrons in china cups and Negroes in paper cups "until Bishop Robert E. Jones of the Central jurisdiction registered a complaint Saturday with Judge Leslie J. Lyons, chairman of the entertainment committee. A change was made. All the china cups were removed and now everyone is served in paper cups.

A memorial (resolution) protesting Negro segregation has been protested by the National Conference of Methodist Youth fellowship. It has been referred to the committee on the state of the church which has not yet made its report to the general convention.
5-13-44

Another resolution entitled "Better Race Relations" has been presented by Dr. Ralph W. Sockman. No action yet has been taken on either.

Unveil Portrait Of Dr. I. Garland Penn, An Outstanding Layman In Methodist Church

Journal & Guide—Norfolk, Va.
11-18-44

LYNCHBURG, Va.— A portrait of the late Dr. I. Garland Penn, outstanding Methodist layman, and at the time of his death general secretary of the education board of that denomination, was unveiled to his memory at the morning services of the Jackson Street Methodist Church Sunday morning, Nov. 5.

The portrait was presented to the church by Dr. Penn's sister, Mrs. Marie Steptoe.

GIVES HISTORY

Mrs. Pearl F. Barnett, principal of Payne School, gave a brief history of Dr. Penn. E. A. Bondurant spoke of him as a classmate. S. W. Harper told of Dr. Penn's contributions to the Jackson Street church. The portrait was unveiled by

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but interdependence approach each other motivated by
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Georgia Bishop Says Superiority Claim Is False

Chicago Defender
5-13-44

KANSAS CITY, Mo.—Addressing order," the Methodist prelate declared that "the chief sin is nearly 762 delegates of both races gath- committed by the majority ered in the Municipal auditorium always but oftimes better relationthe second quad-group, but oftimes ships are delayed by bitterness in heart of the the oppressed. Only Christian solu- solution is adequate nearly eliminates the passions because it eliminates which again and basic assumption that the human family. Harpersaid: "The superiority is inherently superior to and prejudices which one race is inherently superior to and disrupt the all others cannot be defended. No again whole question one race is superior or self-sufficient and rights can be

12-1944

Methodist

Salem Methodist a Real Community Enterprise

12-16-44

People's Voice—New York, N.Y.

This week Salem Methodist Church, one of America's largest, will pay in cash $74,000 as the last instalment on the purchasing price of $258,000 incurred when it moved 20 years ago from its old 133rd st site where it was housed in two converted small frame houses, to its new imposing edifice on the corner, of 129th st. and Seventh ave. According to Rev. Charles Young Trigg, present pastor of Salem, the history of his church is the history of its founder and former minister, the Rev. Mr. Frederick A. Cullen, and his work in Harlem. Rev. Trigg, who has carried on the work for this great church so successfully for the last three years as to pay off its debt in cash, speaks of Rev. Cullen with reverent esteem. He calls him one of Harlem's first leaders.

SALEM'S STORY

Rev. Trigg is in a position to tell the story of Salem. Born in Virginia, he came to New York as early as 1901, and lived in the tenderloin district down on 23rd st., where crime and immorality flourished. He knew New York when the Negro population was downtown and when all the big Negro churches such as Mt. Olivet, Abyssinnia, Union Baptist and St. Marks were all down town.

As a young man, Rev. Trigg studied and occasionally preached in these churches, while he pastored in White Plains. When Rev. Cullen gave up his pastorate of Salem in 1942, after 40 years of selfless labor, Rev. Trigg was called from Baltimore to take over his work.

At the turn of the century, Salem had been carrying on in Harlem as a mission of St. Mark's downtown. In 1902 the little storefront mission on St. Nicholas ave. and 120th st. received its first ordained minister. Rev. Cullen began his church with just two parishioners and the blessings of the bishop of Harlem's Negro population was itself numbered in mere hundreds and it was confined to about four streets.

FIRST ENDOWMENT

It wasn't long before the likeable and dynamic Rev. Cullen moved with a sizable congregation to 124th St. Here he began to gather young people around him and his work began to take shape. On a visit to the little Harlem church, Mr. Huyler, head of the big candy company, was so impressed with the young minister's work, that he endowed the church with $25,000.

With the money the church bought a row of private houses on 133rd st., near Lenox ave. Two of these were remodeled to form a temporary church with the idea of building later on the corner of Lenox ave.

BUYS NEW HOME

In 1924, when Harlem was well on its way to becoming the great Negro metropolis it is, and white congregations began to sell their churches to Negro congregations, Calvary Church on the corner of 129th and Seventh ave. went to Salem. It was the passage of the first big church to Negroes in Harlem. Now with the largest auditorium in the community, Rev. Cullen as president of the local NAACP, soon made it a most important organization in the community and himself a power. He and Dr. W. E. B. DuBois worked closely together. Old members still talk of the protest delegation Rev. Cullen led to Washington during the Wilson administration.

All the poor and needy he helped during his long pastorate, all the youth he helped to educate, remember Rev. Cullen kindly in his aged retirement up in Tuckahoe, New York. [L.R.]

A Southern White Bishop Airs Views On Race Problems

Plaindealer — Kansas City, Kan.

4-28-44

Excerpts on "The Problem of Race," from message of Council of Bishops of the Methodist Church to the Methodist General Conference in second quadrennial session, Municipal Auditorium, Kansas City, Mo., delivered by Bishop Arthur J. Moore of Atlanta, Ga., evening of April 26th, berore 762 delegates who represent more than 8,000,000 members of the denomination, including 56 delegates from the Central Jurisdiction (Negro):

"Racial antagonism always creates a stubborn problem for the Christian religion because it stoutly resists the universal propagation of the Christian message and denies the doctrine of the brotherhood of man. We are witnessing an increase in racial tension everywhere. Every nation struggles with it in some form. England meets it in India and South Africa; Australia lifts up barriers against the yellow man; the continent of Europe is drenched with blood because of the German doctrine of a superior race.

4-28-44

"In this country a minority group of 13,000,000 Negroes is compelled to remain a detached racial unit, is accorded a sub-Christian status, is given an uncertain standard of livelihood, and all by the artificial standards which arise from racial grouping.

"Rapid communications have annihilated distance, and in this shrunken world every human aspiration runs like an electric current around the whole earth. The underprivileged half of the world, having learned how the other half lives, is demanding the privilege of living at the same level. The families of mankind are thrown into a new and inescapable intimacy, and this close association forces upon us new duties.

"Racial minorities scattered throughout the earth are demanding to know what is meant by the affirmation of democracy that all men are created equal. This challenging movement compels attention and demands solution. We may be perplexed in our search for the answer, but the question of race is no longer remote or academic.

"It is difficult to account satisfactorily for racial consciousness because seemingly it has no objective basis even in color, although it is at this point it becomes more acute. Some of the bitterest animosities are developed among peoples presumably of the same race; witness the persistent effort to stir up feeling between Britishers and Americans. Warring nations demand the extermination of their enemies because they are 'inferior peoples.' The recurring attempts to promote anti-Semitism and to stir up hatred for other peoples of the world are based on race.

"Of all human emotions, racial feeling is one of the easiest to arouse and one of the most stubborn to combat. The tension is increased when two races are brought into close contact and compelled to live in a competitive society. The usual result is the enactment of various legal restrictions and the erection of social and political barriers which are frequently assertions of 'superiority' on the part of the dominant group. These measures inevitably arouse antagonisms in those who are denied their rights, and too often they result in local clashes, which easily produce wider antagonisms and sometimes eventuate in war.

"In what faith and with what hope are we to face this problem? The Christian teaching concerning the value of the individual as a child of God consecrates human relationships and develops a fellowship devoid of the impulses of rivalry and distrust. The recognition of the worth and dignity of each individual, the value of each human soul, freedom of conscience, all are drawn from the Christian revelation. 4-28-44

"The Christian church alone can generate the courage and provide the guidance that is sorely needed. Once the Christian doctrine of man is rejected, the way is open for man's exploitation of man, a merciless attitude on the part of the strong toward the weak, savage ruthlessness, degrading snobberies, social confusion and racial war.

"God made the earth a place of infinite variety by the creation of the several races. Christianity does not destroy this variety of races, but insists that each be allowed to make its distinctive contribution. The basic assumption that one race is inherently superior to all others cannot be defended. No one race is superior or self-sufficient. God created us not for independence but interdependence. The divine law is that we help ourselves by helping others. It is not possible to obscure the rights and claims of other races without suffering ourselves. o impair humanity at one point is to impair it as a whole. 4-28-44

"The doctrine of brotherhood is more than incidental in Jesus' teaching. If what He said about it is not the heart of the Gospel, it is so vital that without it the heart would cease to beat. The liberating truth which He brought into the world is that God loves all men not merely collectively but one by one, and that every man as a child of God has dignity and infinite worth.

"The honest acceptance of Jesus' teaching concerning the worth of personality and His demand for social justice would end discrimination and draw off from our modern society the poison of race which has produced such deadly results.

"In the confusion of this present world disturbance men are lashing out blindly at each other. In their extremity they cry out for changes in the laws and for alterations in social and political patterns. That there are abuses to be corrected, in justices to be abolished and wrongs to be righted, no Christian would deny. The Church must always provide a voice for those who have no speech and lend its strength to every movement which seeks the betterment of the human family. 4-28-44

"Discerning men recognize, however, that the real problems of our time are more than racial, political or economic; they are spiritual. The thoughtful Christian readily perceives that the redemption of the individual member of society, or of the entire social order, will not be achieved by the readjustment of institutions alone, but by the regeneration of the human heart. When the Christian gospel is received, it changes men's thought concerning all fundamental matters of life. The healing of the world's woes may be hastened by the development of worthy social programs, by orderly and progressive improvements in government, but its complete cure waits for the full acceptance of Christ's teaching concerning human relationships.

"The injustices of the American social order may not be dismissed with a general statement. There are acute and intricate problems associated with them, which if approached in an atmosphere poisoned on the one hand by contempt and on the other by resentment, may easily become dangerous and explosive. If, however, these problems are approached in an atmosphere of determined good will and patience, they can be solved.

4-28-44

"The chief sin is nearly always committed by the majority group, but ofttimes better relationships are delayed by bitterness in the heart of the oppressed. Only the Christian solution is adequate because it eliminates the passions and prejudices which again and again disrupt the human family. The whole question of superiority and rights can be resolved when, in the spirit of Jesus, racial groups approach each other motivated by respect, trust and service.

4-28-44

"It cannot be fairly denied that the progress of the Church in this area has been slow. Some thinl its attitudes has been timid and conservative, but it is hardly possible to imagine what the situation would be had the Church not proclaimed the message of the rights of man as a child of God. As Christianity spreads, the inequalities of man grow less, and as the light of Christ rises over the earth, more of freedom, brotherhood and equality come to His children.

"The final establishment of the Kingdom of God will not come in some sudden and dramatic fashion because it is builded upon the indestructible foundations of brotherly goodwill. While waiting and working for that better day, we must not make an armistice with injustice and oppression. Christ wills the spirit of unity between all peoples and calls upon His followers to live as members of a redeemed family which enfolds all mankind. Our loyalty to Him must change the status quo. It must take away complacency and mobilize us for such Christian action as will hasten the coming of the Kingdom of God.

4-28-44

"There are many hopeful signs. Never were there so many consecrated Christian leaders working at this problem. As a result of their intelligent and courageous leadership many inequalities and injustices long tolerated by society are being removed. An insistent demand has been created for equal and impartial administration of justice in the courts; a proportionate distribution of public school funds; an adequate opportunity for all in industrial, commercial, and professional fields; the removal of restrictions upon full educational advantages for all, and the full enjoyment of the privileges of citizenship. Slowly but surely we are moving toward the dawning of a b etter day in which discrimination and injustice give way to respect and cooperation."

Methodists Elect Three New Bishops

Call — Kansas City, Mo

GREENSBORO, N. C. — (ANP) —The Central jurisdiction of the United Methodist church meeting here last week, elected three bishops. They are: the Rev. Robert Brooks, editor of the Southwestern Christian Advocate, New Orleans; the Rev. E. W. Kelly, pastor of Union Memorial church, St. Louis, and the Rev. Willis J. King. The latter was elected missionary bishop and will be assigned to Liberia. 6-16-44

Delegates here were cheered too, by the fact that at the convention of the Northeastern jurisdiction meeting at Ocean City, N. J., Dr. L. D. Hartman, white, 68, and editor of Zion's Herald, Boston, was elected bishop. He has been a staunch opponent of segregation and racial difference within the church.

3rd Interdenominational Ministers Conference In Session At Waveland

Weekly — New Orleans, La.

9-23-44

Waveland, Miss., Sept. 20.—Bishop R. N. Brooks, of the New Orleans area, Methodist Church; Bishop John H. Moore, Hollycan Methodist Episcopal Church, Bishop S. L. Greene, of the African Methodist Episcopal Church, Springs, Miss., of the Colored New Orleans; Bishop B. G. Shaw, Methodist Episcopal church was Birmingham, Ala., of the African elected president of the Inter- Methodist Episcopal Zion Church; denominational Ministers Confer- Bishop B. F. Gordon, San Antonio, ence at the closing program of the Tex., of the African Methodist third annual session of the organi- Episcopal Zion Church; Bishop W. zation held here in the Gulfside W. Slade, Birmingham, Ala., of Religious, Educational and Recre- the African Methodist Episcopal ational Center. Zion Church; Rev. M. L. Rice, dist

Other officers elected were Jackson, Miss.; Dr. D. V. Jemison, Selma, Ala., of the Baptist Church, Thornton, New Orleans, and Rev. A. O. Wilson, E. A. Mayes, New Orleans, musical directors; and Miss A. E. Kelly, secretary; Holly Springs, Miss., director of the Woman's Auxiliary.

Dr. R. N. Williams said that the purpose of the conference is to foster the training of ministers, promote interracial good will and

work towards the unification of the Methodist churches of the world." 9-23-44

"The rights and privileges of minoirty groups must be safeguarded if we are to have a just and durable peace", said Bishop R. N. Brooks, of the New Orleans Area of the Methodist Church. Dr. A. O. Wilson of New Orleans urged continued support on the part of the churches in the "win the war effort" by the purchase of war bonds, and making contributions to the "war victim fund".

Bishop R. E. Jones, offered prayers for the Allied Forces, world peace, and a renewed consecration to world evangelism.

Other speakers on the program include Reverends W. C. Hayward, G. C. Carter, L. L. Haynes, Leroy Fields, T. W. R. Harris, of New Orleans, J. S. Scott, Houston, Texas, and Dr. J. H. G. Thibodaux, president of Campbell College, Jackson, Miss., and Rev. A. L. Holland, Jackson, pastor

The Historical Attitude of The Methodist Church and How It Has Worked

The Central Christian Advocate — Chicago, Ill.

11-9-44

By E. B. HOLLOWAY

It behooves us as members of the great Methodist Church to take time to study the workings of the Church from its foundation to the present time in order to find its attitude toward all the races and to be able to judge and appraise properly and historically its attitude toward any particular group in its ranks.

The Church had for its objective "Holiness, without which no man shall see God." The meaning of holiness was sought for in a methodical manner by John and Charles Wesley, who along with Robert Kirkham and William Morgan, banded themselves together for mutual assistance both in scholarship and piety. In order to accomplish this they sought for knowledge by a systematic study of the Holy Scriptures and prayer.

The foundation laid by these men has proved to be one on which has been built one of the greatest Protestant denominations of the world. It has gained a great place in the religious world and has molded the opinion of people in the paths of righteousness. In the very beginning of The Methodist Church in America, it showed that salvation and holiness were intended for human beings. Francis Asbury, an English preacher, came to America for the purpose of building up Methodism in the new country, and he became the first general superintendent in America. Bishop Asbury arrived in America October 7, 1771, at Philadelphia, Pa. He made himself familiar with religious conditions before planning his work. One very significant statement he made is as follows: "I believe in a movable force of preachers. A minister should be rooted and grounded in love; settled and established in sound doctrine; but that in everything else he should be as movable as a soldier on the land, or a sailor on the sea. No great captain has been fond of long encampments. So with the great leaders of Methodism."

11-9-44

He did not believe in permanent pastorates. But, Bishop Asbury used the services of Harry Hosier, better known as "Black Harry," in more ways than one. He was the bishop's servant and yet he sent "Black Harry" to preach to the slaves. Hosier had no education so far as books were concerned, but his preaching proved him to be a man of understanding so far as showing to his hearers the way of salvation. Many whites were there in the crowd listening to exposition of the gospel message.

11-9-44

This was the Methodist way of recognizing the Negro in the Church; not only allowing him to hear the gospel, but giving him the opportunity to preach it to others. Doubtless, Bishop Asbury reasoned that the Negro had a soul to save just the same as any other race, and realizing that he himself was not sufficiently acquainted with the vernacular of the Negro slaves, he had the wisdom to use one of the Negro's own race to reach them in a language which they could understand. So he selected "Black Harry" for that task. This action on the part of Bishop Asbury supplies the evidence that Methodism means to give every race a chance in life commensurate with the ability of each race.

The General Conference of 1832 elected Rev. James Osgood Andrew, a native of Georgia, member of the South Carolina Conference, bishop. In 1844 Bishop Andrew married a Georgia lady who owned slaves. This marriage made a slave owner of the bishop, along with the fact that he also inherited two or three slaves. The bishop tried to get rid of this stigma of being known as a slaveholder. The Georgia law did not permit the owner of slaves to set them free. So he deeded his interest in the slave property to his wife, but under another law the wife's property belonged to her husband. There was great furore raised on account of the affair, and as result the following resolution was adopted by the General Conference of 1844:

"Whereas, the *Discipline* of our Church forbids the doing anything calculated to destroy our itinerant general superintendency, and whereas Bishop Andrew has become connected with slavery by marriage and otherwise, and this act having drawn after it circumstances which, in the estimation of the General Conference, will greatly embarrass the exercise of his office as an itinerant general superintendent, if not in some places entirely prevent it; therefore, Resolved, That it is the sense of this General Conference that he desist from the exercise of this office so long as this impediment remains." This resolution was presented to the General Conference May 18, 1844, and adopted June 1, 1844. History shows that the Church was split over the question of human slavery and remained so until 1939.

Although there was no provision in the laws of The Methodist Church for the election of Negroes as general superintendents in America, as the necessity arose, Francis Burns was elected as the first Negro missionary bishop to Africa in 1858. John Wright Roberts was elected bishop to Liberia in 1864. In subsequent years these pioneers were followed by Bishops Isaiah B. Scott, Alexander P. Camphor, and Willis J. King.

11-9-44

The Methodist Church was not unmindful of the educational requirements necessary for the Negro to measure up to the demands of holding and filling responsible positions in the Church and communities where he lives. With this end in view, the Freedmen's Aid and Educational Society was organized August 7-8, 1866, at Cincinnati, Ohio. Backed and fostered by The Methodist Church, a number of schools were founded and have done much toward educating the Negroes of the United States. These schools are Morgan College, Princess Anne Academy, Bennett College, Claflin College, Clark University, Gammon Theological Seminary, Bethune-Cookman College, Meharry Medical School, Walden College, Morristown Normal and Industrial College, Rust College, Haven Institute and Conservatory of Music,

11-9-44

12-1944

Methodist

Methodist Bishops See Signs Of Hope Against Discrimination

Daily World—Atlanta, Ga.

4-18-44

Call For Change Of Heart To Meet Ill Situations

KANSAS CITY, Mo.— (SNS) — Declaring that "slowly, but surely, we are moving toward the dawning of a better day in which discrimination and injustice give way to respect and cooperation," the Councils of Bishops of The Methodist Church dedicated an illuminating portion of a lengthy message to the Methodist General Conference in the formers' second quadrennial session at the Municipal Auditorium here.

The message was read by Bishop Arthur J. Moore, white, of Atlanta Wednesday night before 702 delegates who represent more than 8,000,000 members of the denomination, including 56 delegates from the Central Jurisdiction (Negro).

Admitting that racial anatagonism always creates a stubborn problem for the Christian religion because propagation of the Christian message it stoutly resists the universal and denies the doctrine of the brotherhood of man, the Bishops declared that "we are witnessing an increase in racial tensions everywhere

4-18-44

DETACH UNIT

"In this country a minority group of 13,000,000 Negroes is compelled to remain a detached racial unit, accorded a sub-Christian status is given an uncertain standard of livelihood, and by all the artificial standards which rise from racial grouping," which message began.

"Rapid communications have annihilated distance, and in this shrunken world every human aspiration runs like an electric current around the whole earth. The underprivileged half of the world, having learned how the other half lives, is demanding the privilege of living at the same level. The families of mankind are thrown into a new inescapable intimacy, and this close association forces upon us new duties.

"Racial minorities scattered throughout the earth are demanding to know what is meant by the affirmation of democracy that all men are created equal. This challenging movement compels attention and demands solution. We may be perplexed in our search for the answer, but the question of race is no longer remote or academic."

Pointing out difficulty to account satisfactorily for racial consciousness, "because seemingly it has no objective basis even in color, although it is at this point it becomes more acute." The message said racial feeling is one of the easiest to arouse and one of the most stubborn to combat, especially when two races are brought into close contact and compeled to live in a competitive society.

CHRISTIAN MUST FACE PROBLEM

4-18-44

However, the Bishops said it was the duty of Christians to face this problem through the "recognition of the worth and dignity of each individual, the value of each human soul, freedom of conscience," all of which "are drawn from the Christian revelation. It was stated that "the doctrine of brotherhood is more than incidental in Jesus teaching."

"If what He said about it is not the heart of the Gospel, it is so vital that without it the heart would cease to beat.

"The honest acceptance of Jesus' teaching concerning the worth of personality and His demand for social justice would end discrimination and draw off from our modern society the poison of race which has produced such deadly results."

The church was called upon to "provide a voice for those who have no speech and lend its strength to every movement which seeks the betterment of the human family." It was pointed out that there must be "regeneration of the human heart" to achieve much of the abolition of social evil.

"The chief sin is nearly always committed by the majority group, but oftimes better relationships are delayed by bitterness in the heart of the oppressed. Only the Christian solution is adequate because it eliminates the passions and prejudice which again and again disrupt the human family. The whole question of superiority and rights can be solved when, in a spirit of Jesus, racial groups approach each other motivated by respect, trust and service."

4-18-44

The group concluded that "There are many hopeful signs. Never were there so many consecrated Christian leaders working at this problem. As a result of their intelligent and courageous leadership many inequalities and injustices long tolerated by society are being removed. An insistent demand is created for equal and impartial administration of justice in the courts, a proportionate distribution of public school funds; an adequate opportunity for all industrial, commercial, and professionals fields, the removal of restriction upon full educational advantages for all and the full enjoyment of the privileges of citizenship."

Three New Methodist Bishops

Tribune, Savannah, Georgia

1944

12

Bishop E. W. Kelly **Bishop R. N. Brooks** **Bishop W. J. King**

The Central Jurisdictional Conference of The Methodist Church which met on the Bennett College campus, Greensboro, N. C., early in June chose three new bishops. They are (l. to r.) Bishop Edward W. Kelly, assigned to the St. Louis Area; Bishop Robert N. Brooks, assigned to the New Orleans Area, and Bishop Willis J. King, assigned to Monrovia, Liberia.

7-20-44

Bishop Kelly was pastor of Union Memorial Church, St. Louis; Bishop Brooks for the past eight years was editor of the Central Christian Advocate; Bishop King has been president of Gammon Theological Seminary in Atlanta since 1932. Bishop King and Miss Emma C. Arnold were married in the chapel of Gammon Seminary in Atlanta, June 28, Bishop Lorenzo H. King of the Atlantic Coast Area, performing the ceremony.

The four episcopal areas of the Central Jurisdiction in the United States include 1,896 ministers, 330,600 members and 3,115 church buildings. There are 19 annual conferences.

The Advocate's New Editor

Daily World, Atlanta, Georgia

With the election of Dr. J. W. E. Bowen to the post of editor, Central Christian Advocate at Chicago last week, Negro leadership within the Methodist Church has demonstrated its determination to establish and maintain a definite pattern of merit as a basis of promotion of its leaders to places of position and trust. The logic of this position is unmistakably evident in its recent action in elevating three of its most distinguished sons to the highest office within their gift, when Dr. Willis J. King, Dr. Edward W. Kelly, and Dr. Robert N. Brooks, were chosen bishops at their Jurisdictional Conference at Greensboro, N. C. last June. Each of these men was the undisputed choice of the rank and file of Negro Methodism. Each had made enviable records in the church. And each represented the finest and most accomplished in methodism.

8-3-44

We congratulate the Methodist upon the wisdom of their selection. Dr. Bowen, son of the late Dr. J. W. E. Bowen, brings to bear on his new work, a great wealth of experience, training and general culture richness, seldom equaled within our group. He has traveled with the rank and file within the ranks. In his new work, Dr. Bowen succeeds a long line of distinguished leaders of the church, Including Bishop Robert E. Jones, Bishop Alexander P. Shaw, Bishop Lorenzo H. King, and more recently, Bishop Robert N. Brooks.

Bishop And Mrs. King To Sail

Daily World Atlanta, Ga.

Atlantans and Georgians will view with mingled joy the announcement of the projected departure of Bishop J. King and his wife for Liberia, West Africa, in September, where he will maintain Episcopal offices as Methodist General Superintendent.

A Boston University Doctor of Philosopher in his own right, a minister of the gospel, a teacher of religion in Gammon and a president of Samuel Huston College, Bishop King was called to the presidency of Gammon Theological Seminary in 1932, where he served until his elevation to the Episcopacy last June.

8-17-44

mestic discord had crept in, his was not so much a task of building and recruitment as that of restoring harmony and quieting fears. Today. Gammon faces toward the future in good faith and high courage, with financial encumbrances completely liquidated.

Although his labors were centered on the campus at Gammon, they were by no means confined to it. His keen social awareness and his personable leadership qualities, have built up for him and for colored Americans, a reservoir of goodwill, both in church and civic life throughout the nation. 1-19-44

That God will bless and keep them through dangers seen and unseen, as they embark upon new labors and new adventures and return them to us safely, shall be our steadfast hope and fervent prayer.

Methodists Elect King, Brooks and Kelly Bishops

Afro-American - Baltimore-Md. June 17, 1944

By B M. PHILLIPS
Editor, Baltimore AFRO-AMERICAN

GREENSBORO, N.C.—An editor, a college president and a veteran pastor were elected bishops when the Central Jurisdiction of the Methodist Church held its secod quadrennial session here last week at Bennett College, with some 124 delegates and 800 visitors in attendance.

The new bishops who were consecrated during the closing session Sunday afternoon and the districts which they will serve are as follows:

King to W. Africa

Bishops R. N. Brooks, New Orleans, for the past eight years editor of the Central Christian Advocate, New Orleans area; Willis J. King of Atlanta, for the past 12 years president of Gammon Theological Seminary, Liberia, W. Africa, and Edward W. Kelly, Sr., pastor of Union Memorial Church, St. Louis, assigned to serve the Columbus, Ohio, area.

Other bishops of the jurisdiction are: A. P. Shaw of the Baltimore area, who becomes the senior bishop on account of the retirement at the conference of Bishop R. E. Jones, and Lorenzo H. King of the Atlantic Coast area.

Named on First Ballot

Newly elected Bishop King, the first to be elevated, was named on the first ballot Friday evening, receiving 4 more than the 83 votes or two-thirds necessary to a majority. His closest rival was the Rev, W. L. Turner of Birmingham, who received 25 votes. June 17, 1944

Considerable discussion ensued prior to the election as to whether or not the bishop for Liberia should be placed on a separate ballot in line with a recommendation of the Episcopal Committee, headed by Dr. J. S. Scott of West Texas.

A motion by the Rev. D. H. Hargis of the Delaware conference to elect all three on the same ballot was defeated.

Some 29 candidates were in the running when the election for the two bishops to serve in the United States got underway at 8 p.m. Friday. Five ballots were taken and the entire election and balloting, which was conducted in the usual orderly manner which marks Methodist meetings, required only 7 hours.

Bishop Brooks was named on the third ballot which was reported Friday at 15 minutes after midnight. Up to the third ballot, the Rev. R. M. Williams, pastor of Asbury Church, Washington, was running a close second to Dr. Brooks.

Williams Nosed Out

However, after Bishop Brooks's election, the conference adjourned to Saturday morning and on the fourth and fifth ballots, the Rev. Mr. Williams was nosed out by Bishop Kelly, who received the bare 82 votes necessary for election on the fifth ballot.

There was no explanation given by delegates as to why the Rev. M. Williams suddenly lost the support of the delegates.

However, supporters of the Rev. Mr. Williams indicated that had not the conference not adjourned overnight, he would have maintained his lead and been elected. They said he was not elected because of his age. He is 46 and would have 16 years to serve until he reaches the retirement limit. Other men elected will have only half that time.

New Bishops Related

GREENSBORO — Newly elected Bishops Willis J. King and E. W. Kelly, Sr., are brothers-in-law.

Bishop King's wife, the former Miss Permella J. Kelly, who died eighteen months ago, was a sister of Bishop Kelly.

The Revs. J. W. E. Bowen, of New Orleans, D. W. Henry of Philadelphia and John W. Haywood, president of the Morristown, Tenn., College, were also close contenders for the office.

Women Elected

Four women were elected to the board of management of the board of missions and church extension by the conference. They are Mesdames G. W. Carter, New Orleans; D. H. Hargis, Easton, Md.; David Jones, Bennett College, and Mayme Gordon, Dillion, S.C.

Mrs. P. D. Johnson of Marshall, Tex., and Dr. Edgar A. Love of NYC were elected to membership on the church's board of temperance. June 17, 1944

Message Highlight

Highlight of the conference, in addition to the election, was the message from the jurisdictional college of bishops, delivered by Bishop Shaw Thursday evening.

In discussing the jurisdictional setup of the church, which places the majority of colored members in the Central Jurisdiction regardless of geographical location (other jurisdictions are set up on geographical lines), the message said that the setup is merely an "administrative arrangement."

J.C. Not Necessary

It expressed dissatisfaction, however, with the arrangement by stating:

"We are not at all in harmony with any Methodists or others who think such a plan necessary in a truly Christian brotherhood.

"We consider it expedient only on account of the Christian childhood of some American Methodists who need a little coddling until they can grow into full-grown manhood and womanhood . . .

"We are hopeful that in the near ture our Methodism may become fficiently Christian in character a d maturity to find a more exce lent way . . ."

Extended applause followed when the message urged that "the church should practice and make operative its idealism or confess itself incapable of actually becoming genuinely Christian and close its doors in inevitable defeat by the forces of evil . . ."

King Hits False Gods

Another highlight of the conference was the inspirational address delivered by Bishop Lorenzo King who told the delegates they must cast out and bury the false gods of malice, hate and jealousy among them in order to live truly Christian lives.

"Let us have goodwill, peace, and be long-suffering and put on the new clothes of gentleness, goodness, temperance and faith," he urged.

Dr. Charles E. Cooper and the Rev. Ebenezer Ward, delegates to the recent general conference of the church from Liberia, also spoke at this session. Dr. Cooper is a lay leader and business man and Dr. Ward is president of the Liberian College in Monrovia.

Honor Retiring Bishop

Members of the conference paid tribute to retiring Bishop Jones for his fifty-two years' service to the church during special ceremonies on Saturday evening.

Bishop Jones reached the 72nd year retirement age at the conference. The past twenty-four years he has served as a bishop in the church.

Bishop H. Lester Smith, white, president of the college of bishops for the entire denomination, paid tribute to Bishop Jones's leadership when he spoke to the conference.

He stated that Bishop Jones was a man who was a leader of his race and a representative of whom the entire church was proud.

Roland Hayes Sings

Roland Hayes, renowned tenor, appeared in concert on Saturday evening. The recital was held in Ann Pfeiffer Chapel on the campus.

Dr. David D. Jones, president of Bennett, was host to the confer- $17,844 at the end of the quadrennium.

How the Balloting Went for Methodist Bishops

GREENSBORO—The following shows how the elading candidates stood when Methodists elected three bishops here last week:

Bishop For Liberia

F. W. Turner, 25; Willis J. King, 87, (elected).

Bishops for U. S.

	1st	2nd	3rd	4th	5th
Haywood	14	19	16	12	12
Brooks	68	71	82*	—	—
Williams	37	40	44	38	27
Henry	23	24	28	9	—
Kelly	25	31	32	56	82*
Bowen	21	24	27	4	1

ELECTED—the Revs R. N. Brooks and E. W. Kelly.

The Rev. D. W. Henry withdrew after the fourth ballot.

* Indicates election.

Highlights of Methodist Conference Broadcast

GREENSBORO—Daily resume of the highlights of the Methodist Jurisdictional Conference held here last week at Bennett College was given over CBS Radio Station WBIG by A. A. Morisey, director of publicity for Bennett.

At the final broadcast Saturday afternoon, newly elected Bishop R. N. Brooks and representatives from four newspapers, who were covering the conference, were the guest speakers.

The latter included B. M. Phillips, editor of the Baltimore AFRO-AMERICAN, who praised the Methodists for the orderly and intelligent manner in which they dispatched their business; J. Andrew Bowler, Jr., of the Norfolk Journal and Guide; W. P. Bayliss if the Pittsburgh Courier, and V. D. Hodges of the Atlanta Daily World.

ence and was reelected treasurer. Dr. Haywood was reelected secretary.

Bishop Moore, at Conference, Calls for 'World Organization'

Constitution - Atlanta, Ga. 4-27-44

KANSAS CITY, April 26.—(AP)—The world's 8,000,000 Methodists "must rise up . . . and demand an international organization which will make another war impossible," Bishop Arthur Moore, of Atlanta, told 762 delegates at the church's quadrennial general conference tonight.

Bishop Moore, delivering the prepared report of the council of 54 Methodist bishops, declared that the "moral judgment of civilized people is demanding an ordered, righteous and effective world organization," and warned against the disposition that comes after every war to "relax and swing back to isolationism and self-centered materialism." 4-27-44

No specific plans for a postwar organization were disclosed by the 56-year-old, heavy-set bishop, considered one of Methodism's finest orators, but he said that the first group may necessarily include only the victors, adding that the exclusion of the defeated nations must be only temporary.

In discussing the welfare of the nation, he said that "it is futile to think that all of the evil in this world has come as the result of the philosophy of a few bad men. We have had our part in the creation of the tragic world situation.

"The tremendous and lamentable sag in our national and moral idealism, the fearful loss of reverence for law, the disintegration of the normal home life, the widespread disregard for that which was formerly held sacred and our materialistic interpretation of life have all contributed to the present chaos." All this, said the bishop, "has produced a philosophy of life in which there is too little room for God." 4-27-44

This report of the bishops, which sums up Methodist advancements and retreats in the four years since their last meeting and their plans and hopes for the future, disclosed that the church's membership had increased by 318,822. But Bishop Moore, who before he was elected a bishop in 1930 averaged 600 personal converts a year, wasn't satisfied with this figure.

"It leaves us wondering why," he boomed, "with so many millions of unchurched in America, a church of our evangelistic traditions has not been able to win many more members."

Two dark spots in the membership picture: The Sunday school, which last year alone supplied the church with 149,557 new members, has dropped almost a half million in membership in four years. And, although the church has added 1,453 preachers in the quadrennial, it will need 500 new ministers a year for the next 15 years—and the church schools are turning out only 300 annually.

In his 75-page typewritten report, only part of which was delivered to the delegates tonight, the bishop also:

Deplored the fact that 13,000,000 Negroes continue to be "accorded a sub-Christian status," but added he believed the nation is slowly moving toward "a better day in which discrimination and injustice give way to respect and co-operation." 4-27-44

Praised the church's foreign program, which, despite war problems, is carrying out its work in 50 nations and in more than 100 languages.

Criticized what he called the "organized liquor traffic" and urged education in the "imperative necessity of sobriety."

Pulpit Interchange Sought.

Referring to anti-Semitism, the church asked that better understanding be developed through the interchange of pastors and rabbis. The church here has practiced what it preaches. Rabbi Samuel S. Mayerberg of Kansas City has addressed the convention and some of the religious ornaments on the platform were borrowed from a Jewish temple.

Seven bishops who will retire this spring were honored at tonight's meeting, John C. Broomfield, St. Louis; Urban V. W. Darlington, Huntington, W. Va.; Hoyt M. Dobbs, Birmingham, Ala.; Robert E. Jones, Columbus, Ohio; Francis J. McConnell, New York; Ernest G. Richardson, Philadelphia, and John M. Springer, who was unable to leave his post in the Belgian Congo to attend this conference.

Methodists Ask For Equality Among Races

Courier-Journal Louisville, Ky. 6-6-44

End of Segregation In Church Sought

Kansas City, May 5 (AP)—Methodists plunged into the racial discrimination question today by doing a little homework—they requested its "ultimate elimination" in their own church.

They asked that a special commission be appointed to study the problem. Most of the church's 330,000 Negroes, while granted full privileges in general conferences, are segregated into one jurisdiction for administrative purposes.

The 762 delegates to the General Conference, who hope to complete their work and adjourn by tomorrow night, also asked that Negroes by given equality in housing, transportation and educational facilities, and urged the repeal of "discriminatory legislation against the immigration and naturalization of Orientals of friendly nations, and as soon as possible of all nations." 6-6-44

Methodist Youth Proposes To Scrap Negro Segregation in Church Setup

Constitution - Atlanta, Ga. 4-23-44

NASHVILLE, April 22.—(AP)—A proposal that "Negro segregation be removed from the organizational structure" of the Methodist church will be presented to the quadrennial general conference of the church which opens at Kansas City, Mo., April 26.

The general conference is the supreme legislative body of the combined church formed in 1939 by the uniting of the former Methodist Episcopal church, the Methodist Episcopal Church South and the Methodist Protestant church.

The National Conference of Methodist Youth, holding its annual meeting in Jacksonville, Ill., last September adopted the racial change proposal and the Youth Council of the National Conference, meeting in Nashville last month ordered that it be presented to the general conference.

"BEACON LIGHTS"

The "memorial," to use the conference term for legislative proposals submitted to it, states that the 1940 general conference "adopted basic Christian policies in the field of world peace which have proven to be beacon lights during these years in which the Christian faith and hopes of youth have been severely tested" and calls on the 1944 conference "to maintain these positions." It urges "an advanced stand in providing guidance to the church in seeking a Christian world order and a just and lasting peace," and proposes "that Negro segregation be removed from the organizational structure of the church as evidenced in the jurisdictional setup."

The 1939 "plan of union" did away with the three separate denominational structures which overlapped geographically and divided the 107 annual conference divisions of the church into six "jurisdictions," each with a good deal of autonomy, all of the "jurisdictions" were based on geographical dividing lines except the "central," which is racial and contains all the Negro conferences. 4-23-44

OTHER PROPOSALS

Mrs. Maud M. Turpin, manager of the Nashville branch of the commission on public information of the church explained that the youth council proposal, if adopted, would mean that Negro conferences located within the geographic boundary of any jurisdiction would have membership in that jurisdiction.

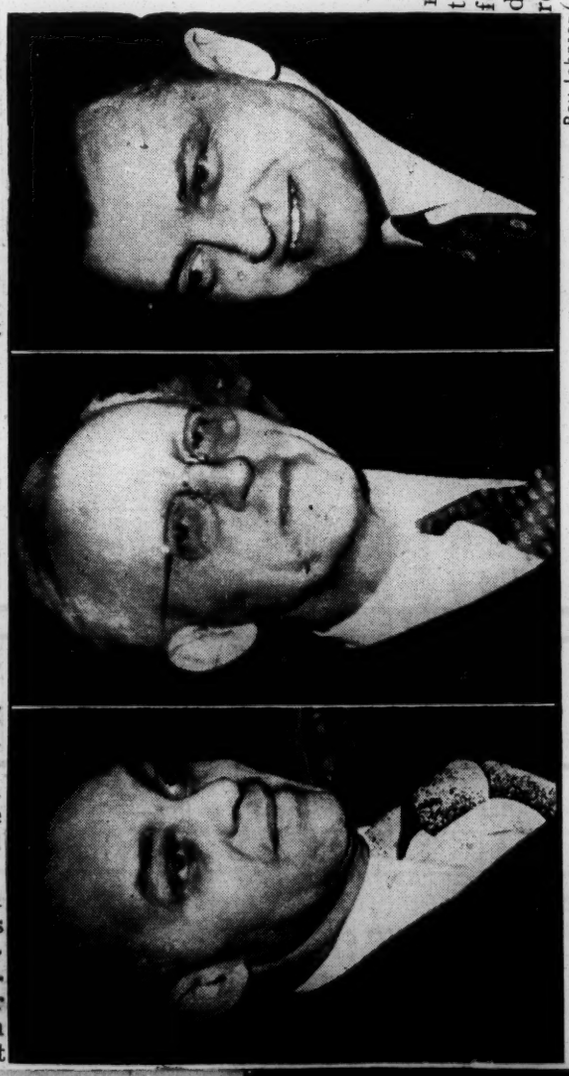
Other proposals for changing the jurisdictional set-up also will be made, the information commission said, with some advocating a reduction in the powers of the regional bodies while others would give them more authority.

Under the present plan all bishops and administrative boards are elected by the respective jurisdictional conferences. Some leaders feel this is a divisive rather than unifying factor, resulting in the equivalent of six Methodist denominations, while others want the jurisdictions strengthened.

MEETING IN ATLANTA

The southeastern jurisdictional conference, which convenes in Atlanta following the general conference session, already has made plans for choosing an executive secretary and otherwise completing its individual organization and its representatives are expected to advocate more jurisdictional autonomy. 4-23-44

Advance correspondence has indicated, the information commission announcement said, that the "general opinion" of leaders and delegates will be against making any major legislative changes at the general conference and that emphasis will be placed on a program for postwar planning, adoption of a simplified financial plan and provision of adequate funds for the benevolent program of the church.



Roy Johnson (for 1,300 Methodist chaplains, were now authorized. Methodists may now also pray for victory. But it took a whole day's tense debate on the floor of the Church's quadrennial General Conference,* which met (for ten days) in Kansas City's municipal auditorium, to make Methodism reverse its antiwar stand.

The decision made this General Conference one of the most momentous in Methodist history. Long has the Method-

Methodist Morris — Methodist Tittle — Methodist Parlin

It was time to get a whip.

The Methodists Join the War

Two years and 150 days after Pearl Harbor, the Methodist Church endorsed 8,000,000 members that their prayers for the 1,000,000 servicemen and women, the Church told its war. The

ist Church been a stronghold of pacifism. Methodist leaders like Evanston's Dr. Ernest Fremont Tittle, Detroit's Dr. Henry Hitt Crane, Pasadena's Dr. Albert Edward Day, New York City's Dr. Ralph Washington Sockman are uncompromising pacifists. These pacifists led the last General Conference (at Atlantic City) to declare: "The Methodist Church, although making no attempt to bind the consciences of its individual members, will not officially endorse, support or participate in war. . . . Agencies of the Church shall not be used in preparation for war. . . . Buildings of the Church, dedicated to the worship of God, shall be used only for that holy purpose, and not by any agency for the promotion of war."

A Tribal God. But when Dr. Tittle's Committee on State of the Church tried to have this pacifist declaration reaffirmed last week, 17 of the 74 committee members balked. Led by a layman and World War I veteran, Lawyer Charles C. Parlin, of Englewood, N.J., the dissidents drew up a minority report, placing the Church squarely behind the war, took their report to the Conference floor for a showdown.

* Present were 37 bishops, 762 delegates—half ministerial and half lay.

Said Dr. Tittle: "We do not think that a Christian should pray for victory. . . . It is a tribal God to which men have prayed in history for military victory, not the God and Father of Our Lord Jesus Christ."

Minority Leader Parlin called the majority report "a direct statement of pacifism," declared it "offers to our brothers in China no message except to lay down their arms and surrender to Japan."

He particularly resented the majority's plan to send "greetings and love" alike to servicemen, conscientious objectors, and those "in prison." Said he: "We claim that our Church has no right to honor the man convicted of obstructing the administration of the Selective Service Act." Neither did he see "the propriety" of honoring conscientious objectors "in the same manner as soldiers."

Get a Whip. Cried Cincinnati's energetic Preacher R. Gammon Morris: "I am for war. I am an American, I am a Methodist, and I am a Negro. . . . Jesus Christ, when things got into confusion didn't stand up in the temple and preach to men that after a while things would be all right. . . . He went and got Him a whip. I declare to you that it is time for us to get a whip and stay by that whip until totalitarianism has been driven from the face of the earth."

Said Methodist Publishing House's Dr. Nolan B. Harmon Jr.: "America is fighting for her life, but we, the greatest Protestant denomination in this nation, cannot officially join in the struggle. I do not forget that there was another occasion when a Roman Government official washed his hands of a dark and dirty business. . . . We have spent more time calling attention to the plight of 600 Methodist conscientious objectors than we have to twice that many crosses over dead Methodist boys in the far-flung corners of this earth."

Said Drew University's Dean Lynn Harold Hough: "Now we say to our boys, Go without God to this war and when you come back perhaps God will meet you in those peaceful days.' If we make God irrelevant in the supreme crisis in the life of those boys, He will never be relevant to them."

Time-Chicago, Ill.

By One. The issue was too grave to vote on by a show of hands. Result of the secret ballot: 300 for the pacifist stand, 373 against. Laymen voted almost 2-to-1 against pacifism, but the clergy repudiated it by only one vote.

Many a layman was jubilant that the pacifist grip on the Church had been broken. But the score of Army and Navy chaplains present were not so happy. Said one: "The Church has lowered her flag." Said another: "When this bloody business is over, there is going to be a wave of revulsion against war, and Methodist men are not going to be proud that their Church had any part in it."

The Conference also:

¶ Voted to raise $25,000,000 (in addition to the Church's normal $95,000,000 budget) for a nationwide "Crusade for Christ." Purpose: to raise money for Methodism's churches, missions, schools, hospitals, colleges.

¶ Unanimously demanded wartime prohibition.

"THE METHODIST CHURCH MUST SEEK RELIEF FROM SEGREGATION."

Christian Index-Jackson, Tenn. 1-27-44

FROM a current issue of *The Christian Advocate* (Central Edition) of which Dr. Robert N. Brooks of New Orleans, Louisiana is Editor, the following is an excerpt of an article on "The Louisiana Conference" by Dr. W. Scott Chinn, District Superintendent of the Baton Rouge District: "The Central Jurisdiction, composed of the major portion of the Negro members of the church—segregation pure and simple—now greatly embarrasses Negroes if not the Methodist Church at large. With global war raging and exacting an awful toll of everything dear and sacred, regardless of race or creed here at home and while the cry of a world brotherhood is upon every lip, for a group of so-called Christians, such as the Methodist Church, to continue such a system, while trying to teach Christianity to other darker races, at home and abroad, and inviting them to come into her fold, is un-Christian and wicked. Forgetting the past, Christianity always marches "forward:" The 325,000 or more Negroes in the Methodist Church must seek relief from *segregation*. The hour has struck and it's "high-noon;" and being the largest group of Negroes in and Protestant Church, these 325,000 whose history started with the Church through the black maid of Babara Heck, hold the "Key" to the future course that all Protestant churches must take in destroying *segregation* if they are to truly represent the Church of Jesus Christ which was certainly built upon Christian *brotherhood*. Thinking people of every race around the world watch with keen interest the outcome. This is one of our major post-war adjustments in Church and State—abolishing Jim Crowism and segregation. No price that we may pay to obtain it is too great for ourselves or The Methodist Church, for nothing is settled until it is settled right."

1-27-44

POSTWAR CHURCH PLANS
Informer-Houston, Texas-2-26-44

Bishop Robert E. Jones of the Methodist church presided at a Methodist postwar planning conference, held at Trinity Methodist church in Houston. While Negro Methodists were holding their conference at Trinity, white Methodists were holding a similar conference at First Methodist church, as were other Methodist groups throughout the country. According to the news report, the purpose of these conferences is "to arouse the to an understanding of the great part it should play in the social order." The comment of Bishop Jones was that "if anybody needs a new world order it is the Negro." 2-26-44

It is going to be hard for the morals of the laity to rise much higher than the morals of the church. If white Christians feel that they must separate themselves from white laymen? As Bishop Jones recently pointed out, "The fact that whites were holding a separate meeting on post war planning at First Methodist church shows that there is much that the church has yet to do." The root of many, if not most, of America's ills is to be found in the way that America's Christianity works in matters affecting the Negro. America is going to find it very difficult to be truly Christian in other relationships as long as it is pagan in its relationship to one-tenth of its population, simply because that one-tenth belongs to another race.

Brooks, Kelly, King Chosen Bishops by the Methodists

Daily World-Atlanta, Ga.
6-11-44

Bishop Lorenzo King Returned To Atlantic Coast Area Post

BY V. W. HODGES

(World Associate Editor)

GREENSBORO, N. C.—(SNS)—Balloting for Episcopal honors at the second quadrennial conference of the Central Jurisdiction of the Methodist Church, held at Bennett College since Thursday morning ended Saturday morning with two bishops being elected, these being Dr. Robert N. Brooks, editor of the Central Christian Advocate, of New Orleans and Dr. Edward W. Kelley, pastor of the Union Memorial Church at St. Louis. Named to the bench of bishops on Friday night late was Dr. Willis J. King, president of Gammon Theological Seminary at Atlanta.

Dr. Brooks was chosen on the third ballot shortly after midnight Friday ,afterwhich the conference voted adjournment until Saturday morning, at which session Dr. Kelley was elected to the bishopric of the fifth ballot, which came shortly before noon. 6-11-44

BALLOTING ORDERLY

Balloting was orderly and of the highest decorum throughout, and all of the other sessions were harmonious. The committee on assignments of bishops was not expected to make its report until late Saturday, but it was indicated that the assignments would be in this order:

Rt. Rev. L. H. King, Atlanta, Atlantic Coast Area, the post he has held since he was elected in 1940; Rt. Rev. Alexander P. Shaw, of Baltimore, Baltimore Area, the area he has presided over the past eight years; Rt. Rev. Edward W. Kelley of St. Louis ,the Columbus Area, over which the retiring bishop, Rt. Rev. Robert E. Jones, has presided; Rt. Rev. Willis J. King, of Atlanta, the newly formed area in Africa, and Rt. Rev. Robert N. Brooks of New Orleans, the New Orleans Area.

Consecration services for the three new bishops will be held today, beginning at 3 o'clock, followed by a morning service at which time Bishop Jones is to preach.

BISHOP JONES HONORED

Appreciation services were held Saturday afternoon for Bishop Jones on the occasion of his retirement and at 8 o'clock Saturday evening, the celebrated tenor, Roland Hayes, appeared in a concert in the college chapel before more than 1,000 delegates and friends.

Rev. J. Wesley Thomas, pastor of Warren Memorial Church at Atlanta, withdrew from the race for bishop late Friday night after piling up a surprisingly large confidence vote of friends, perferring to work in interest of his area.

Drawing thunderous applause from delegates of their areas were Bishops King and Shaw, both were presented with flowers and other gifts during the conference in extemporate expressions from their followers for their fine leadership.

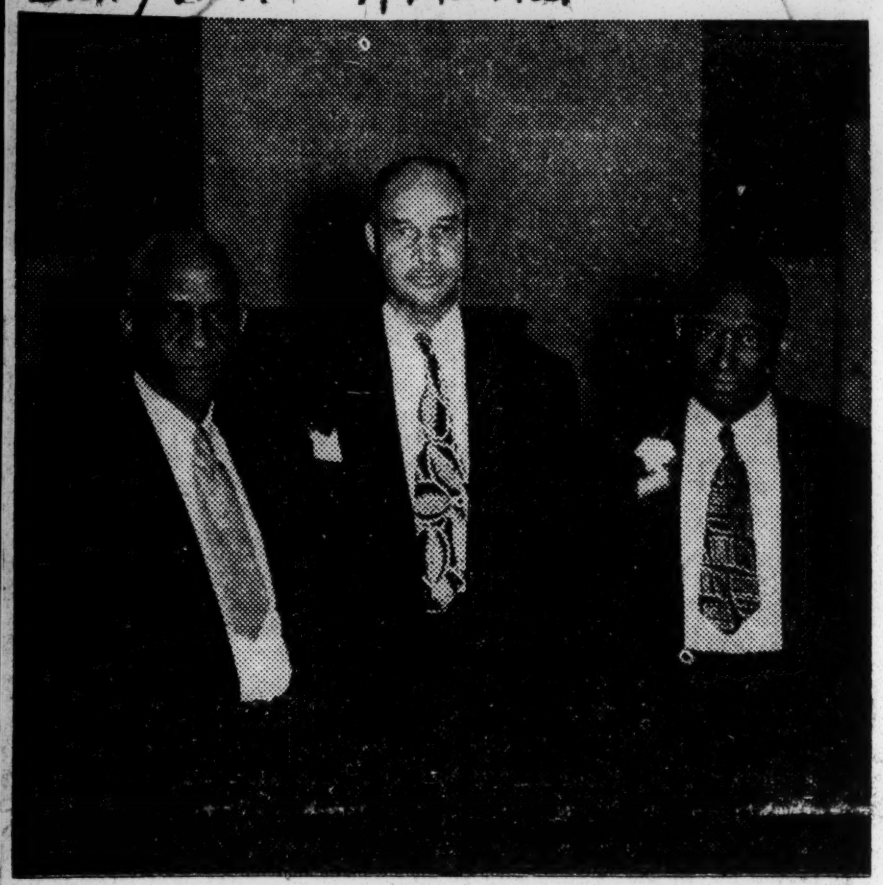
The session will close today with the consecration of the new bishops.

12-1944

Methodist

Elected Methodist Bishops

Daily World. Atlanta, Ga.



THREE FAVORITE SONS of Methodism, who were elevated to the highest office within the gift of their church at Greensboro, N. C., on the occasion of the second quadrennium of the Central Juridictional Conference, held on the campus of Bennett College, June 8 to 11. Left to right: Bishop Edward W. Kelly, former pastor, Union Methodist Church, St. Louis, Mo., who was chosen on the fifth ballot with a vote of 82 the exact number required for election; Bishop Robert N. Brooks, former editor, Central Christian Advocate, New Orleans, La., elected on the third ballot with a vote of 82; and Bishop Willis J. King, former President, Gammon Theological Seminary who won election on the first ballot by a vote of 87. Bishop King has been assigned as Missionary bishop to Liberia, in the service of the African Republic, while Bishops Brooks and Kelly have been assigned to New Orleans and Columbus areas respectively. Elaborate ritualistic consecration services were read at the concluding hour Sunday afternoon giving them official induction into the bishop's family in the church.

6-13-44

6-13-44

Three New Methodist Bishops Consecrated

Daily World-Atlanta, Ga

6-13-44

By V. W. HODGES

GREENSBORO, N. C.—(S N S)—Ritualistic consecration ceremonies of three new bishops of the Central Jurisdictional conference at Bennett College Sunday afternoon, climaxed the second quadrennium of the Jurisdiction Bishops H. Lester Smith, Cincinnati and President of the Council of Bishops; Bishop Alexander P. Shaw, Baltimore Area; Bishop Lorenzo H. King, Atlantic Coast Area; and Bishop Robert E. Jones, retiring bishop of the Columbus, Ohio Area, conducted the ceremonies.

The bishops who received consecration were Bishop Willis J. King, former president of Gammon Theological Seminary, Atlanta, Georgia, who was elected on the first ballot by 87 votes, five more than were stipulated by the conference rules for election; Bishop Robert N. Brooks, former editor of the Central Christian Advocate, New Orleans, Louisiana, who was elected on the third ballot by a vote of 82, the exact number required for election, and Bishop Edward W. Kelly, former pastor of Union Methodist Church, St. Louis, Mo., also chosen by a vote of 82 after balloting for the the fifth time. 6-13-44

6-13-44

ASSIGNMENT OF BISHOPS

Episcopal assignments direct that Bishop Willis J. King will serve the Liberian Republic in Africa; Bishop Alexander P. Shaw, Baltimore Area; Bishop Lorenzo King, Atlantic Coast Area; Bishop Robert N. Brooks, New Orleans Area, and Bishop Edward W. Kelly, Columbus, Ohio Area.

MANY PROBLEMS CONSIDERED

The conference was convened on Thursday morning, June 8, with Senior retiring bishop Robert E. Jones, presiding. John W. Haywood, President of Morristown College was named Secretary for the Jurisdiction and David D. Jones, President of the Bennett College for Girls was named permanent Treasurer.

The important Episcopal address was delivered by Bishop Alexander P. Shaw, in which a number of important problems of the church and Jurisdictian were focused. Chief among these he mentioned leadership for the future, Doctrinal background, evangelism, temperance, education, and adequate ministry, an adequate lay leadership, youth work, women's work, adequate ministerial support, war and peace, full citizenship and economic opportunity for Negroes, together with the more pressing needs of the 336,000 methodists comprising the Central Jurisdiction. 6-12-44

6-12-44

BISHOP KING POINTS TO WEAKNESSES

Bishop Lorenzo King, delivering the inspirational sermon on Thursday evening, spoke with convincing eloquence of the "Holy Purposes" of the Central Jurisdiction and made a forceful appeal to Methodists, Lay and ministerial, to bury in the mountain, the strange "gods" of politics, intellectualism, priority and privilege, suspicion, and money. These he said, have diverted and are still preventing us from achieving the "holy and high purposes" of the Central Jurisdiction.

MEMORIAL SERVICES HELD

Bishop Jones, following the roll call, offered prayer for those deceased bishops, ministers and laymen who were members of the last Jurisdictional conference. These included Bishops W. A. C. Hughes, and Matthew W. Clair; ministers James W. Jewett of the Deleware conference, and Laymen; Professors Robert B. Hayes of the Louisiana conference, and Dr. E. Luther Brooks of the Atlanta conference. Bishop Jones also announced the death of B. F. Abbott, long-time member of the Central West conference, and a member of several General conferences, though not a member of the Jurisdictional conference.

APPRECIATION SERVICES HELD 6-12-44

Appreciation services for retiring Bishop and Mrs. Robert E. Jones were impressive and vibrant with the timbre of deep emotion and regret over his passing from active service. The bishop assured the large gathering that he will not retire from the "services of my people and the improvement of their civic and political life."

NOMINATING BY COLLEGE OF BISHOPS

The following important standing committees were nominated and confirmed: Rules, M. S. Davage, Chairman; Journal, J. S. Scott, Chairman; Credentials, T. B. Echols, Chairman; Courtesies, K. W. McMillan, Chairman; Business, E. W. Kelly, chairman, Ballot-Tellers, Levi Johnson, Chairman, Counting Tellers, Virginia S. Dickerson, chairman. Other committees include Episcopacy, Education, Missions and Church Extension, Itinerancy, Annual Conference Boundaries and Journal, Publishing Interests, Evangelism, Pensions and Relief, Temporary Economy and Lay Activities, Temperance, American Bible Society and Hospitals and Homes.

VISITING DIGNITARIES

Among the distinglished churchmen and leaders presented at the conference for addresses include: Bishop W. J. Walls, African Methodist Episcopal Zion Church, New York and Chicago; Bishop B. G. Shaw, AMEZ, Birmingham, Alabama; Bishop C. D. Russell, CME Church; The Honorable Charles E. Cooper, Lay delegate to the General conference from Liberia, Africa, and former Consul-General to Great Britain and Germany; Rev. Dr. Ebenezer Ward, President of Liberia College, Monrovia, Liberia, Ministerial delegate to the General conference; Dr. S. H. Sweeney, New York; Dr. C. Y. Triggs, New York; Mr. and Mrs. Stephen H. Dix, New York; Dr. E. W. Rakestraw, Los Angeles, Rev. Charles Warren, Oakland, Calif; Rev. W. H. Bass, Jr., Uso Pittsburgh and Chaplains A. E. Martin, T. R. Albert, W. W. Carter and Harris, all members of the Jurisdiction.

WOMEN'S SOCIETY OFFICERS

The Jurisdictional Woman's Society of Christian Service in their separate meeting place, chose the following officers; Mrs. J. W. E. Bowen, Jr. Pres; Vice Pres. Mrs. Florence Carroll; Recording Secretary, Mrs. G. H. Caldwell, Treas. Mrs. L. A. Greenwood; Christian Society of Religion and Local Church Activities, Mrs. Matilda Saxton; Secretary, Wesleyan Service Guilds, Mrs. L. C. Thomas, Young Women's and Girls Work, Mrs. L. B. Feeder; Secretary, Children's work, Mrs. Bessie J. Quick; Secretary, Supplies, Mrs. M. M. Drake, Secretary, Home Work; Mrs. G. C. Brown; Foreign Work, Mrs. R. P. Camphor, Secretary, Organizational and Promotional Work, Mrs. Florence Dyett; Missionary and Educational Service, Miss Lillian Warrick; Literature and Publication, Mrs. T. C. Bankston, Secretary, Spiritual Life, Mrs. Eva B. Parks; Secretary Status of Women, Mrs. Mary R. Martin, Secretary, Missionary Personnel. Mrs. F. W. Logan, Area vice-presidents were named as follows: Mrs. Hattie James, Atlantic Coast Area; Mrs. W. C. Thompson, Baltimore Area; Mrs. Addie P. Ware, Columbus Area; and Mrs. K. W. McMillan, the New Orleans Area.

Atlantan To Be Sent To Africa For Service

Daily World Atlanta, Ga.

6-10-44

Two More Bishops To Be Chosen In Balloting Today

By V. W. HODGES

GREENSBORO, N. C.—(SNS)—Dr. Willis J. King, president of Gammon Theological Seminary, Atlanta, late Friday night was elected Methodist Bishop to Liberia at the Jurisdictional Conference being held at Bennett College.

A long awaited Episcopal Committee report late Friday night cleared the way for the important balloting for Episcopal candidates, fixing a two-thirds majority as necessary for election to the bishopric. Dr. King was elected by a majority of 87 votes of the 124 votes cast, five other candidates in the field being eliminated.

Balloting was suspended promptly after the election of the African bishop until Saturday morning at 9 o'clock. Bishops Shaw and L. H. King were appointed to escort Bishop-elect King to the Rostrum of Bishops.

Two additional bishops are to be elected Saturday morning for service in contenental United States. Unofficial polls list the likely prospects to be elected in the following order: R. N. Brooks, New Orleans; D. W. Henry, Philadelphia; Robert M. Williams, Washington; J. W. E. Bowens, New Orleans; E. W. Kelley, St. Louis, and J. Wesley Thomas, Atlanta. 6-10-44

Four Episcopal residences were recommended and adopted as follows: Atlanta, New Orleans, Columbus, Ohio, and Baltimore, Md.

TRADITIONAL BACKGROUND

ations in the world. On the race issue, the bishops admitted there are "traditional backgrounds and social and economic factors in the south," which the church in message delivered by Bishop Paul B. Kern, of Nashville, Tenn., saw the solution to combine to make the situation more menacing."

The bishops of the United Methodist Church, are all of mankind's troubles in their Episcopal message by the battlegrounds of the south to death and suffering ing from race relations

The southeast's Negroes number 6,836,671, approximately 2⅛ per cent of the population, it declared.

METHODISTS RECOMMEND HONORABLE ADJUSTMENT

Daily World-Atlanta, Ga

6-22-44

Methodists gathered here this week in their first Southern Jurisdictional Conference of the new

The conference took a firm sacrifice and service. stand on all world problems, rang-

then added, "no one can solve this problem for us. We can neither be chided, nor legislated into a solution."

The solution, the message said, doesn't lie in "supremacy and subservience, of superiority and inferiority ,of financial privileges and economic bankruptcy. Every man must have a chance at life and must be privileged to rise to these positions to which his character and ability entitle him. The ultimate solution does not lie in the blood mixture of the races nor in the withholding or granting of social privileges which are repulsive to either group.

"The answer will be found in that honorable adjustment of different racial units by which each is privileged and inspired to make its distinct contribution to the common good," the message went on.

Asserting that race problems were confronted in the first century, the bishops pointed out that "christianity could not escape the terrific implications of its theological concepts" and that the "words of the Master must be implemented into life and become the saving salt of a decadent social order. 6-24-44

MUST FACE FACTS

"Let us not seek to escape from the inevitable fact that these racial tensions must be faced. They must be eased and finally overcome, and the only power in heaven above or beneath adequate for this gigantic task is the gospel of Jesus Christ," the message added.

The bishops in their Episcopal message the bishops defended Methodism's division of the United States into six jurisdictions, five of these white and the other Negro, superimposed over the whole in a central jurisdiction. The system, they said, "is not a constitutional device to "keep the Negro in his place," it is a constitutional guarantee that he shall have an equal and honorable place in the life of the church.

"If, as a small minority in a church of vast white majorities, he sought his rights they would be granted, if they were granted, only as a gratuity from a generous majority. This he would rightfully resent. Today those rights come by constitutional guarantee and there is no racial discrimination to be found in the Plan of Union or the discipline of the Methodist Church."

Methodists Will Consider Structural Segregation

Journal—Knoxville, Tenn

NASHVILLE, April 22 (AP)—A proposal that "Ngro segregation be removed from the organizational structure" of the Methodist Church will be presented to the quadrennial general conference of the church which opens at Kansas City, Mo., April 26. 4-23-44

The general conference is the supreme legislative body of the combined church formed in 1939 by the uniting of the former Methodist Episcopal Churh, the Methodist Episcopal Church South and the Methodist Protestant Church.

The national conference of Methodist youth, holding its annual meeting in Jacksonville, Ill., last September adopted the racial change proposal and the youth council of the national conference, meeting in Nashville last month ordered that it be presented to the general conference.

The 1939 "plan of union" did away with the three separate denominational structures which overlapped geographically and divided the 107 annual conference divisions of the church into six "jurisdictions" each with a good deal of autonomy, all of the "jurisdictions" were based on geographical dividing lines except the "central," which is racial and contains all the Negro conferences.

Mrs. Maud M. Turpin, manager of the Nashville branch of the Commission on Public Information of the Church explained that the youth council proposal, if adopted, would mean that Negro conferences located within the geographic boundary of any jurisdiction would have membership in that jurisdiction. 4-23-44

Other proposals for changing the jurisdictional set-up also will be made, the information commission said, with some advocating a reduction in the powers of the regional bodies while others would give them more authority.

Under the present plan all bishops and administrative boards are elected by the respective jurisdictional conferences. Some leaders feel this is a divisive rather than unifying factor, resulting in the equivalent of six Methodist denominations, while others want the jurisdictions strengthened.

The southeastern jurisdictional conference, which convenes in Atlanta following the general conference session, already has made plans for choosing an executive secretary and otherwise completing its individual organization and its representatives are expected to advocate more jurisdictional autonomy.

Negro Methodists Are Asked To Join Whites

Daily World—Atlanta, Ga

7-6-44

SAGINAW, Mich.—(ANP)— That there is a growing change in the trend or religious thought and action was shown here the past week when the annual M. E. conference, white, which convened here five days, invited Negro communicants to join white Methodist churches and a few days later 55 ministers voted to extend invitations to the Negro Methodist churches in the Detroit area to join the white Methodist conference.

This move is seen by religious leaders in Detroit where six of the M. E. churches are located, to be a forward step towards the breaking down of racial bearers and the development of a true Christian brotherhood. Rev. William H. Peck, pastor Bethel AME church. not connected with the M. E. conference, said: "This is one of the finest moves ever made and one that should go a long way in bringing about a better racial understanding and good fellowship here where it is so solely needed." 7-6-44

That the invitations will be accepted by the M. E. churches here was vouched for by the Rev. H. M. Carroll, pastor Scott's M. E. church, who feels that in this the church is taking its rightful place in exemplifying the oneness of religion in keeping with the teachings of Christ. 7-6-44

Methodists Will Consider Removal of "Segregation"

Columbia, S.C. State

Nashville, April 23—(AP)—A proposal that "Negro segregation be removed from the organizational structure" of the Methodist church will be presented to the quadrennial General Conference of the church which opens at Kansas City, Mo., April 26. 4-24-44

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The national conference of Methodist youth, holding its annual meeting in Jacksonville, Ill., last September adopted the racial change proposal, and the youth council of the national conference, meeting in Nashville last month ordered that it be presented to the General Conference.

The "Memorial" to use the conference term for legislative proposals submitted to it, states that the 1940 general conference "adopted basic Christian policies in the field of world peace which have proven to be beacon lights during these years in which the Christian faith and hopes of youth have been severely tested" and calls on the 1944 conference "to maintain these positions." It urges "an advanced stand in providing guidance to the church in seeking a Christian world order and a just and lasting peace," and proposes "that Negro segregation be removed from the organizational structure of the church as evidenced in the jurisdictional setup."

The 1939 "plan of union" did away with the three separate denominational structures which overlapped geographically and divided the 107 annual conference divisions of the church into six "jurisdictions" each with a good deal of autonomy, all of the "jurisdictions" were based on geographical dividing lines except the "central," which is racial and contains all the Negro conferences.

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Advance correspondence has indicated, the information commission announcement said, that the "general opinion" of leaders and delegates will be against making any major legislative changes at the general conference and that emphasis will be placed on a program for post-war planning, adoption of a simplified financial plan and provision of adequate funds for the benevolent program of the church.

Ministers' Alliance

12-1944

NEGRO, WHITE PASTORS MEET TOGETHER

Daily Review
Birmingham, Ala.

4-1-44

Minis. Alliance

For the first time, Negro pastors will meet Monday morning with the Birmingham Pastors Union at their monthly meeting at the First Methodist Church.

An invitation to attend was accepted Tuesday by the Rev. W. L. Varnado, Negro Baptist minister, president of the Negro Pastors Union. He and the vice president and the secretary will attend the meeting. Twice a year, the entire membership of the Negro pastors organization will meet with the white pastors union, it was decided. The Negro officers will attend the monthly meetings.

4-1-44

A vote to invite the Negro pastors to meet with them was taken early this month by the Pastors Union and the social service committee, headed by the Rev. Benton B. Miller, pastor of the First Christian Church, was instructed to work out details.

The resolution to invite the Negro pastors was presented by Dr. John H. Buchanan, pastor of the Southside Baptist Church, after it had been favorably discussed

12-1944

P. E.

Bishop Urges Abolition of Jim Crow in P.E. Church

5-27-44 AFRO-American
Balt., Md.

GARDEN CITY, L.I.—The Rt. Rev. James P. DeWolfe, bishop of the Diocese of Long Island, called for abolition of racial distinctions in the practice of Christianity, last week, during an address before the seventy-seventh annual convention of the diocese here.

"Christian character is the requirement of citizenship in the Kingdom, not color, or position, or class," he told the 350 clerical and lay delegates.

Not White Man's World

"In this country we have lived as though this were a white man's world. We must remember it is God's world and all men are created in His image and are His children."

The bishop also attacked colonial imperialism, declaring that "the world can never be at peace when one nation protects its commodities and high wages, and at the same time develops vast corporations in other countries where labor may be procured on low and cheap levels."

He pointed to the opportunities for growth of the church through evangelization of colored peoples, and urged assistance in the efforts of SCt. Philip Church of Brooklyn to purchase a new building.

12-1944

SAYS WE MAKE HOME 'QUICK CHANGE' SPOT

Times-Newyork, N.Y.

Dr. Imes Tells Chicago Church Rally It Has Fallen, With Work and Education Gone

5-29-44

Special to THE NEW YORK TIMES.

CHICAGO, May 28—Commissioners to the General Assembly of the Presbyterian Church, in session here, occupied pulpits of Presbyterian Churches of city and suburbs this morning. The Rev. Dr. Roy Ewing Vale of Indianapolis, new Moderator of the Assembly, preached at the Fourth Presbyterian.

Presbyterian ministers occupied two notable Episcopal pulpits. The Rev. Dr. Charles T. Leber of New York was guest preacher at St. Chrysostom's Church, and the Rev. Dr. Morgan P. P. Noyes at St. James. The Rev. Henry Sloan Coffin of New York, retiring Moderator, preached tonight for the season's closing service at Sunday Evining Club in Orchestra Hall.

At an inter-racial rally this afternoon at the Fourth Presbyterian Church, the Rev. Dr. G. Lake Imes asserted that the American home had degenerated into "a quick-change emporium, a receiving center for mail and telephone calls, a sleeping place, and a refuge from exhaustion." He said that industry and education had moved out of the home, thus threatening its integrity. He explained that the same forces that brought war had reduced education to a norm with moral and religious elements sterilized.

Of this standardization, Dr. Imes said: 5-29-44

"Courses of study, faculty personnel, salaries, and equipment were reduced to a norm; if an institution did not conform to his, it was considered outside the pale.

"A direct consequence of the process has been the increasing secularization of education, and a further result is that character and conduct, primary concerns of religion, almost have been eliminated from the objectives of education. Credits and degrees have assumed major importance, with minimum standards of behavior stopping only short of scandal."

Dr. Imes said that commercialized recreation had supplanted the front and back yards with their parental oversight, and that even the family table had given way to the lunch counter. The final thrust toward complete breakdown of the integrity of the home, he said, was the calling of women into industry, which, although begun as an emergency war measure, "already is being encouraged as a permanent feature of our social pattern."

Negro Work Of Presbyterian Church Shows Marked Progress

Journal + Guide — Norfolk, Va.

4-15-44

By REV. T. B. HARGRAVES

CHARLOTTE, N. C. — In the last three years 47 Negro Presbyterian churches became fully self-supporting and completely independent of the support of the Board of National Missions, it was disclosed in the report of Dr. A. B. McCoy of Atlanta, secretary of the Unit of Work with Colored People, at the annual Presbyterian Workers Conference held here at Johnson C. Smith University March 24-30.

It was further brought out that this year thus far in a given area the Negro churches have raised $240,000 for self-support; $40,000 in gifts for special work and given to the board $20,000 for benevolences. The Negro constituency has raised over $10,000 for the War Time Service Commission and 12 ministers have been serving in the camps ministering unto soldiers in various sections of the county.

4-15-44

Another outstanding indication of the progress being made in Negro work under the leadership of Dr. McCoy, who in 1938 became the first man of his race to be elected a member of the Board of National Missions, is seen in the work of evangelism which showed a gain of 1,800 new members on confession of faith.

NEW PHYSICAL CONSTRUCTION

Also under the unit of Schools and Medical Work, a clinic is being built in connection with the school at Cotton Plant, Ark. Barber-Scotia College at Concord, N. C., under the leadership of President L. S. Cozart has become a four-year accredited senior college for girls. Harbison College at Irmo, S. C., has appropriations for two new buildings. An administration building to be named in memory of Miss Lucy Craft Laney, founder of Hanes Institute, Augusta, Ga., and a refectory to be named for the late Dr. Byrd R. Smith, president of Mary Allen Junior College, Crockett, Texas, will be erected. 4-15-44

The meeting here proved to be the largest gathering of Negro Presbyterians in history. During the week there were in attendance 640 registered delegates and over 3,000 visitors from many states.

Dr. Henry Sloan Coffin, president of Union Theological Seminary of New York City, and moderator of the General Assembly of the Presbyterian Church, USA, made several addresses during the conference.

OTHER LEADING CHURCHMEN

4-15-44

Other prominent churchmen leading the discussions and devotionals included the Rev. H. Royal Pinkney of Memphis, Tenn.; Dr. James F. Riggs of New York, field representative of the General Council; Dr. F. C. Shirley, field representative of Catawba Synod; Dr. J. M. Gaston, secretary-treasurer, Johnson C. Smith University; the Rev. L. R. Taylor of Kentucky; the Rev. J. T. Colbert, Baltimore, Md.; the Rev. Thomas B. Hargrave, Knoxville, Tenn.; Prof. William E. Jackson of the YMCA of Buffalo, N. Y., and the Rev. James Robinson, New York City. 4-15-44

ADDITIONAL PARTICIPANTS

Also President T. B. Jones, Harbison College; Dr. S. A. Downer, Knoxville; Dr. C. H. Chute, dean of theology, Johnson C. Smith; Dr. Jesse B. Barber, dean, Lincoln University, Pa.; the Rev. S. H. Scott, Charleston, S. C.; Dr. William Ralph Hall of the Board of Christian Education; Dr. W. Nelson, secretary of the Board of Foreign Missions, and Mrs. Cecelia M. Jamison, director of Parish Work in the four synods.

Dr. Colbert was elected chairman of the Board of National Missions to succeed the late Dr. G. W. Long; Dr. Barber was elected secretary, and Miss Edith Gibbs of New York was elected field representative of the Women's Missionary Department of the board.

Miss Ann Elizabeth Taylor, secretary of the women's department, was present and presided at the meeting of the women.

Dr. L. S. Cozart of Barber-Scotia College was elected to represent the race on the War Time Service Commission.

Negro Presbyterians Hold Workers' Council In N. C.

Courier — Pittsburgh, Pa.

4-15-44

RALEIGH, N. C.—History's largest gathering of Negro Presbyterians met in the annual Worker's conference on the campus of Johnson C. Smith university here recently. During the sessions there were 640 registered delegates and over 3,000 visitors from many states in attendance.

DR. COFFIN SPEAKS

Dr. Henry Sloan Coffin, president of Union Theological Seminary of New York City, and Moderator of the General Assembly of the Presbyterian Church, U.S.A., made several addresses including his mission to Great Britain and also our responsiblility in post-war thinking.

SECTIONAL CONFERENCES

The pre-conference opened with the Sunday School Missionaries from the four Negro synods of the South. Dr. A. B. McCoy, secretary of the Unit of Work with Colored People presided, assisted by Rev. H. Royal Pinkney of Memphis, Tenn., and Prof. J. T. Jones of Atlantic Synod, supervisors. Dr. James F. Riggs of New York, field representative of the General Council led in the discussion on church finances. 4-15-44

The Advisory Committee to the Board of National Missions elected Dr. J. T. Colbert of Baltimore, Md., as chairman to succeed the late Dr. G. W. Long. Dr. Jesse B. Barber, dean of the theological seminary of Lincoln university, Pa., was elected secretary. Dr. F. C. Shirley, field representative of Catawba made a report on Civil Defense activities. Dr. A. H. George of Johnson C. Smith university made a report on the Westminster Foundation. Rev. Thomas B. Hargrave made a report on the work in the various Army camps as service pastor under the Committee on Church and Camp activities. Dr. G. Lake Imes, former secretary of Tuskegee institute, addressed the body.

PROGRESS UNDER NEGRO LEADERSHIP

In 1938 Dr. A. B. McCoy of Atlanta, Ga., became the first Negro secretary to be elected as a secretary of the Board of National Mission, to direct in full the unit of Work. It was pointed out that under Dr. McCoy's leadership 47 churches have become independent of the board's support and are fully self-supporting. It was further brought out that this year thus far in a given area the Negro churches had raised $240,000 for self-support and had raised $40,000 in gifts for special work and had given to the board $20,000 for benevolences. Through the work of evangelism the church had a gain of 1,800 new members on confession of faith. 4-15-44

Under the Unit of Schools and Medical Work a clinic is being built in connection with the school at Cotton Plant, Ark. Barber Scotia college at Concord, N. C., under the leadership of President L. S. Cozart has become a four-year accredited senior college for girls. Harbison college at Irmo, S. C., has appropriations for two new buildings. An administration building to be named in memory of Miss Lucy Craft Laney, founder of Haines institute, Augusta, Ga., and a refectory to be named for the late Dr. Byrd R. Smith, president of Mary Allen Junior college, Crockett, Texas.

WAR-TIME SERVICE COMMISSION

Dr. L. S. Cozart, president of Barber-Scotia college was elected to the War-time Service commission. The Negro constituency has raised over $10,000 for the War-time Service commission and 12 ministers have been serving in the camps ministering unto the soldiers in various sections of the country.

WOMEN'S WORK

The women of the church have had a remarkable record, never coming short of their quota. This record was rewarded by the appointment of Miss Edith Gibbs of New York as field representative of the Women's Missionary Department of the Board of National Missions. Miss Ann Elizabeth Taylor, secretary of the Women's Department of the Board of National Missions, was present and presided at the meeting of the women.

OTHER ACTIVITIES

4-15-44

Others appearing on program were Dr. J. M. Gaston, secretary-treasurer of Johnson C. Smith university, Rev. L. R. Taylor of Kentucky, Dr. J. T. Colbert of Baltimore and Rev. Thomas B. Hargrave of Knoxville, Tenn., Prof. William E. Jackson of the YMCA of Buffalo, N. Y., and Rev. James Robinson of New York City were among the speakers.

Other speakers were as follows: President T. B. Jones of Harbison college spoke on "The Task of the Post-War Church," and Dr. S. A Downer, of Knoxville, Tenn., spoke on "Evangelism For Today."

Dr. C. H. Shute, dean of the Theological seminary, Johnson C Smith university, and Dr. Jesse B Barber, dean of Lincoln university spoke on "Recruiting for the Ministry." Rev. S. H. Scott of Charleston, S. C., spoke on "The Service Pastor—His Opportunity."

Dr. William Ralph Hall of the Board of Christian Education and Dr. W. Nelson, secretary of the Board of Foreign Missions, also made addresses. Mrs. Cecilia M Jamison, director of Parish Work in the four synods, and who has been studying in Chicago, met with the large group of parish workers

Central Century Old English Contributed Funds For First Church Edifice

Tribune – Philadelphia, Pa. 9-2-44

That its first pastor, the Rev. S. H. Gloucester, went all the way to England in 1847 to raise funds for the building afterwards erected by the congregation of Lombard Street Central Church now Lombard-Central Church, on the lot that had been purchased on Lombard street below 9th street, is a part of the history of the church which is celebrating its 100th anniversary.

Rev. Mr. Gloucester was the son of John Gloucester, first colored Presbyterian minister in the United States, and founder of the First African Presbyterian Church. The pastor of Central church, finding it difficult to raise $5,640 which was to be the cost of the building, took the advice of an Englishman, Chas. Roe Smith, and went to England to solicit funds among the people there. He was successful raising more than $4000, besides his expenses.

COUPLE GIVE BIBLE

One English couple, a Mr. and Mrs. Phipson of Alpha Cottage, Birmingham, gave him a large Bible for the church pulpit. There were also other gifts including a black silk robe to be worn when he preached. The wearing of this robe by Rev. Mr. Gloucester while in Central's pulpit caused much comment, according to Robert Jones, who wrote a history of the church on its 50th anniversary, "and drew many curious people to the services at Central.

FIRST PLACE OF WORSHIP

9-2-44

A small brick church back from 8th street above Carpenter, the property of an undertaker, was the first place of worship in 1844, when the congregation numbered 40 persons. According to Mr. Jones, one of the first elders and first Sunday School superintendent, the building was surrounded by green fields, and on one side the owner used the ground for a cemetery.

It was so far for many of the members to come that when they went to church in the morning they took a lunch with them, and spent the day in the building dedicated to God," he wrote.

LOT IS PURCHASED

The lot on Lombard street below 9th, on which Central church was later erected, was purchased in August 1845 for $4500. Rev. Mr. Gloucester, who had been chosen Stated Supply for one year and the congregation raised $1,000. James Prosser, an elder of the church, was successful in borrowing the balance for which he went security.

On the lot were two frame buildings. These were renovated and made into one, most of the work being done by members of the congregation. The first service was held there October 17, 1845. 9-2-44

BEGINNING OF ANNUAL FAIRS

Philadelphians will remember the fairs that for many years were held in December at Central church. The first one held in 1845 resulted in $211.58 being added to the treasury of the church.

SALARY $250 PER YEAR

GROUND BROKEN FOR CHURCH

The congregation elected Rev. Stephen Gloucester as pastor November 20, 1854, at a salary of $250 per annum, to be supplemented by $200 per annum from the Home Missionary Society.

In August, 1846, the cornerstone of the new Central church was laid. An architect had drawn plans for the building which resembled a Grecian Temple.

While the church was being built, the congregation worshiped at the Masonic Hall on 11th street above Lombard. On January 3, 1847, with appropriate ceremonies the new church was dedicated, although only the first floor was completed. Before the pastor left in February for England his salary was raised to $300 per annum. 9-2-44

Travel was slow a century ago, that it was not until January 1848 that Rev. Mr. Gloucester returned to Philadelphia with the money given him by English people. Meantime his letters kept the congregation informed about the excellent treatment he received from the English. "I was treated like a man," he wrote.

Western Presbyterians Elect Negro Moderator

Chicago Defender Chicago Ill. 8-12-44

SAN JOSE, Calif.—Adopting far-reaching resolutions on better race relations, 250 ministers of California and Nevada churches attending the Presbyterian Synod elected the Reverend Hampton B. Hawes their annual presiding officer and moderator of the Synod.

Reverend Hawes, the first Negro in the history of the church to hold this position, will serve for a year for an area covering California and Nevada. He is pastor of the Westminster Presbyterian church of Los Angeles, the only Negro Presbyterian church in this state.

Representing 350 churches in the California and Nevada area, the ministers unanimously adopted resolutions on post-war organization and race relations. The resolution concerning Negro participation in all fields reads: "We note with great satisfaction the marked progress of our Negro brethren toward their full participation in the benefits and responsibilities of our civilization, and we extend our congratulations to those far-sighted leaders of their race who are laboring with dignity and perseverance for the enjoyment of their people of equal opportunity to civil, economical, educational, cultural and religious privileges with their white fellow citizens. If they cannot win as fast as they wish to, they may find renewal of their courage in the knowledge that their opponents cannot win at all."

Race Relations Sunday

Every year at this time, the Federal Council of Churches sponsors Race Relations Sunday dedicated to the promotion of better relations among Americans of different races, colors and creeds. Call. Kansas City, Mo.

For many years, Race Relations Day in many communities was observed by an exchange of pulpits, white ministers going to Negro churches and Negro pastors preaching for white congregations. In the last few years, the aim has been to spread the spirit of Race Relations Sunday over the whole year. Persons of different races and religious faiths should cooperate every day of the year, not just on a particular day set aside for a concrete evidence of brotherly love. 2-11-44

The observance of February 13 as Race Relations Sunday serves the good purpose, however, of focusing attention upon the spirit of friendliness and goodwill which should prevail among men as they go about their daily living.

In a special Race Relations Day message, President Roosevelt says:

"At no time in the 22 years of the observance of this day, dedicated to the Christian spirit in race relations, has its meaning been so significant to America and to mankind. The unity of the nations fighting for a free world include men of every color and race. The strength which this nation contributes to that unity depends at home on men of all races who are also all Americans.

"Unfortunately, in this time when America requires greatness in its spirit, some of our citizens have betrayed our cause and damaged the world's respect for our faith by acts of violence and prejudice, bigotry and division. Such men miss the meaning of America as they are incapable of understanding the brotherhood of men in terms of divine teaching and democratic living. Some such men deserve our censure. Some are entitled to our contempt. All require the never-ceasing reiteration of the Christian faith and American faith in the dignity of all peoples and right of all men to equal treatment in this land and on the earth. equal treatment in this land and on the earth."

This forthright appeal by the President should serve as a guide to all citizens of these United States in their daily living. We hope that the Chief Executive's words are not forgotten with the passing of Sunday, February 13, but that they will linger with every one of us through the year. Every Sunday should be Race Relations Sunday and every day Interracial Day.

THE ANNUAL RACE RELATIONS MESSAGE

Star of Zion, Charlotte, N.C

Issued By The Federal Council For Race Relations Sunday, February 13, 1944, Brotherhood Month

2-17-44

"Now they are many members, but one body . . . And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it." —I Cor. 12:20, 26. 2-17-44

The belief that all men and women are children of one Heavenly Father has been a part of our Christian heritage through the centuries. The inherent right to life, liberty and the freedom to pursue the satisfactions of life is rooted in that Christian conviction. This is one of the many reasons for our world-wide struggle for the four freedoms.

We may, however, win the war but lose valid grounds for waging it and forfeit the peace, unless we weave interracial respect and cooperation into the fabric of our thought and life. We must not, like our enmies, commit the sin of racial contempt and domination based upon theories of a master race.

Most Americans are united in two resolutions—to win the war as quickly as possible and to see that victory shall lead to a cooperative world order—an order in which all men shall be free. The road to this peace and freedom is not the path of injustice and prejudice. That path leads to revolution and recurrent wars.

Our cause is that of millions of men and women of many nations and races who are resisting tyranny. Of these, in this global struggle, four hundred millions are yellow, four hundred millions are brown and black and four hundred millions are white. We must remember without regard to racial distinctions that China, India and other eastern and western nations are our allies. We cannot achieve a cooperative world order without them—nor should we!

There must be a change on our part not only of policy but of manner; not only of behavior but of heart. For in this conflict in which every race is involved and in which freedom is a shining goal, we as a nation shall prove our sincerity by achieving our own boundaries vital community, irrespective of color, or cultureal heritage.

Anti-Semitism, ill-treatment of Negroes and Japanese-Americans, Oriental Exclusion Acts, race riots in widely separated places—with growing resentment by dark-skinned peoples against white domination and their feeling that they are deprived of the position properly belonging to free men in a democratic society.—make it mandatory for Christians to speak with prophetic voice and act with apostolic conviction. We must and can achieve redeeming attitudes, methods of common understanding, ways of friendly living and convictions of spiritual unity.

As Christians we must pursue this vision with realism, sacrifice and valor. We must demonstrate in life the peace and goodwill among all classes and races which we so ardently profess.

What Can We Do?

Each of us should examine his conduct, in the sight of God, toward those of other races, and through the instrument of his own personality seek correction of inequalities that exist in his community.

We should say to ourselves: "My welfare is bound up with that of every citizen and every citizen's suffering is mine." Everyone is implicated in whatever social condition exists and every social gain is a triumph for every individual.

Let us conquer our racial and group prejudices. Some feel inferior (often because they are forced to do so). Let them stand erect as children of God.

Others feel superior (often to cover a subtle sense of insecurity). Let them remember that God has no favorites.

Social judgment should be based upon understanding of all facts involved. Let it be remembered that mankind's progress toward the good life for all comes from individual attitudes and deeds. Public opinion is personal opinion.

As Christians each of us—

Should enlist in the organized movement for interracial brotherhood, and wherever there is a struggle for advancement of all the people, be in the lead—

Should be unprejudiced and wise enough to bridge and cross the chasms of racial isolation and segregation—

Should give active support to the Fair Employment Practice Committee against discrimination in employment in industry—

Should vigorously oppose all policies and practices of racial discrimination in the armed services.

Christians dare not negate the spirit of Christ. The Christian church can neither rightly claim its heritage nor fulfill its destiny while denying full fellowship in Christ at the foot of His Cross. It achieves victory when it breaks down the middle wall of partition and makes it possible for all the children of God to enter into the fellowship of His Spirit.

Race Relations Sunday Is Observed At Bank Street

Journal & Guide - Norfolk, Va.

2-26-44

NORFOLK—"American' Democracy in a War-Torn World," was the theme of race relations service conducted at Bank Street Baptist Church, Sunday evening when the Rev. Rowland P. Wagner, pastor of Central Baptist Church, was the principal speaker.

Developing the theme, Dr. Wagner wove his discourse around the word: "Brotherhood," to which he gave a unique and most interesting application.

He disjoined the word in three sections, "Broth," "Other," and "Hood."

"Broth," he defined as a healing food, such as is administered to the sick. This definition he associated with the first step toward human brotherhood, the duty or desire to heal or sustain.

And when this is joined with "Other," then the healing effort reaches out toward the other man. Joining the two with the word, "Hood," which means to shadow cover or protect, then we have the principles of closing our eyes to the faults of others. In this combination are found the true precepts of brotherhood, the minister explained.

The cultivation of these precepts he advocated as the cure for the world's ills.

MORNING SERVICES

During the morning services the pastor, the Rev. J. B. Henderson, delivered the second of a planned series of six special sermons. His theme was: "Somethings Worth Fighting For." From this he developed the subject: "First Class Citizenship," which he defined as that form of political economy where all persons share the same privileges, protection and services. 2-26-44

"We fight for it, developing a dynamic and positive respect for human personality," Rev. Mr. Henderson declared.

He closed by urging Christians to exert their influence for good in the community.

NEXT SUNDAY

The third in this series of sermons will be delivered next Sunday morning, Feb. 20, when the subject will be: "Economic Equity.

At the evening hour a program in celebration of Negro History Week will be rendered. H. C. Marshall is chairman of the committee.

Race Relations Day Observed In Tarboro

Journal & Guide Norfolk, Va.

TARBORO, N. C.—Race Relations Sunday was fittingly observed on February 20 at the Eastern Star Baptist Church, the Rev. J. H. Dixon, pastor.

At 3:30 p.m., the Caroline Pittman Missionary Society sponsored a fellowship service, when Macedonia Baptist Church, Farmville, N. C., and pastor, the Rev. John A. Mebane, were in charge. Music was rendered by the Macedonia choir. Rev. Mr. Mebane delivered a forceful address, speaking from the subject: "Church Barriers in the Christian Mission." 3-4-44

Dr. Prince Reelected At Memphis

Call-Kansas City, Mo.

Unincorporated Baptists Hold 64th Convention

9-15-44

MEMPHIS, Tenn. — (Special) — The National Baptist Convention, unincorporated, ended its 64th annual session here Sunday, Sept. 10, after one of the most successful meetings in its history.

Other Officers

Dr. G. L. Prince of Galveston, Texas, was reelected president.

Other officers: Rev. C. O. Pettaway, Little Rock, first vice president; Rev. S. A. Pleasant Jr., Houston, second vice president; A. W. Jackson, Roseburg, Texas, assistant secretary; Rev. R. W. Woullard, Hattiesburg, Miss., assistant secretary; Rev. E. C. Dyer, Little Rock, assistant secretary; Rev. W. M. Grimble, Alexandria, La., corresponding secretary; Rev. A. L. Roach, Cleveland, field secretary; Rev. W. M. Downs, Cleveland, convention reporter; Rev. A. A. Lucas, Houston, treasurer; Rev. E. W. White, Baltimore, auditor; Rev. L. B. Tolson, Houston, statistician; Rev. C. Charles Taylor, New Orleans, historian.

The Rev. G. Goins Daniels was elected secretary to succeed the late Rev. C. P. Madison; Rev. R. C. Cooksey, Jr., was elected first assistant.

Mrs. Fuller Presides 9-15-44

The convention was held at the First Baptist church on Beale Ave., known throughout the nation as the Beale Street Baptist church. The entertaining pastor was the Rev. G. A. Long, known throughout the denomination as a militant, courageous minister.

Presides Over Convention

Mrs. M. A. B. Fuller, president of the Women's Auxiliary, presided over that convention. The Laymen's League convention was guided by Prof. A. W. McDonald and the junior women had as their chief executive Mrs. Hattie Williams of Alexandria.

The theme of the convention was "Christian Faith and Constructive Social Action." 9-15-44

During the week every board, which is an arm of the convention, and which carries out the work of the convention during the interim, made a report to the parent body. The objectives of the convention, as announced by Dr. Prince on the opening day, were foreign mission, religious education and home missions. The program for this session was made at the executive board meeting held during the recent session of the Sunday School Congress in Houston. The convention membership came from the 48 states in the union, the Greater and Lesser Antilles, South America, the Republic of Panama, the Dominion of Canada, South and West Coast Africa.

Henry Allen Boyd, secretary of the National Baptist Publishing Board, submitted his annual report to the convention for the fiscal year ending July 31.

He was presented to the convention by the Rev. C. B. Taylor, D. D., of Nashville, the chairman, who succeeded to the chairmanship following the death of the venerable J. P. Robinson, who for 52 years pastored the First Baptist church at Little Rock.

Detailed Report 9-15-44

Secretary Boyd gave in his report a detailed account of the challenges accepted, the accomplishments chalked up, and the scope of business carried on for the past fiscal year. His report was in printed form, of 72 pages. The convention gave wrapt attention as this son of the late R. H. Boyd, D. D., the founder of the plant, gave an account of his stewardship for the plan located at the corner of Second Avenue, North and Jo Johnston Avenue, in Nashville, housed in six brick buildings.

He paid his respects to his lamented father, whom he declared, was the tallest oak in the Baptist forest—one of the men who led the Baptists out of the wilderness of inactivity to the light of accomplishment; the man who took a shoe string and made a tan yard, who saw the invisible and made it a reality.

His report showed that the business of the Publishing House was approximately $500,000 for the year, and that its circulation of religious helps ,tracts, literature and publications was more than a million per month. He further showed that the plant had specialized in developing a literature and a source material group of publications for every phase of religious and denominational life. In the report was a story of the 40th annual session of the Sunday schools, state and district conventions, organized classes, B. Y. P. U., Ministerial and other departments. At the conclusion of the report, which is a part of the convention's work, it was unanimously adopted. Sitting on the platform while this report was being made, were the board members from the various state conventions, along with the Executive Board with headquarters in Nashville.

The convention, through its educational board, supports the Georgia Baptist college at Macon; the Lynchburg Theological Seminary in Virginia; the Florida Normal and Industrial Institute at Saint Augustine; the Guadaloupe college at Seguin, Texas and the Mary Allen college in Crockett, Texas, along with more than 20 missionaries in Africa, Bermuda, Nassau, Liberia and Panama.

12-1944
Community Church
Convention August 9-13

7-22-44

WINSTON-SALEM, N. C.—The board of the United Progressive Community church, will convene August 9, at Daytona Beach, Fla. The third annual celebration of the organization of the National United Christian Movement will be held in connection with the board.

The following departments will report at the meeting: The financial department, headed by Dr. A. B. Brown of Jackson, Miss.; benevolent department, headed by Dr. F. M. Johnson of Dawson, Ga.; department of lay activities, headed by C. T. Williams of Orlando, Fla.; religious education department, headed by Mrs. Sallie Lash Simms, Winston-Salem; missionary department, headed by Miss Ophelia Warren, Mobile, Ala., and the department of Church Extension, headed by A. D. Roundtree of Daytona Beach, Fla., who is acting host to the meeting of the board.

The business session will be held at the Masonic Hall. The three general supervisors, the Rev. C. M. Dixon, supervisor of the Southwestern region; the Rev. L. Smallisham of Moundsville, Ala., supervisor of the Southeastern region; the Rev. James S. Blaine, chairman of the board of supervisors will preside. The church headquarters are located in Winston-Salem.

Enthusiasm during the convention will center around the accomplishments at Mobile, Ala., where the Ophelia Warren Rescue Home and Community House is in course of erection. This project is a connectional project. Several other homes will be built as soon as priorities can be secured, at Dawson, Ga., and at Hammond, La. The church has the lots at both cities, where the aged ministers and laymen can find shelter from the storms of life and the vicissitudes of old age.